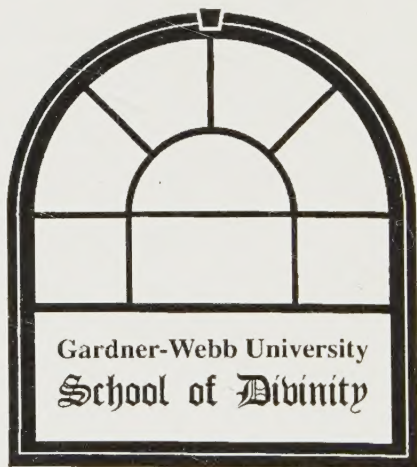


THE
EFFICIENT CHURCH
G. S. DOBBINS



School of Divinity



This book donated
by

Jerry Wright
in honor of

Alene Cowart

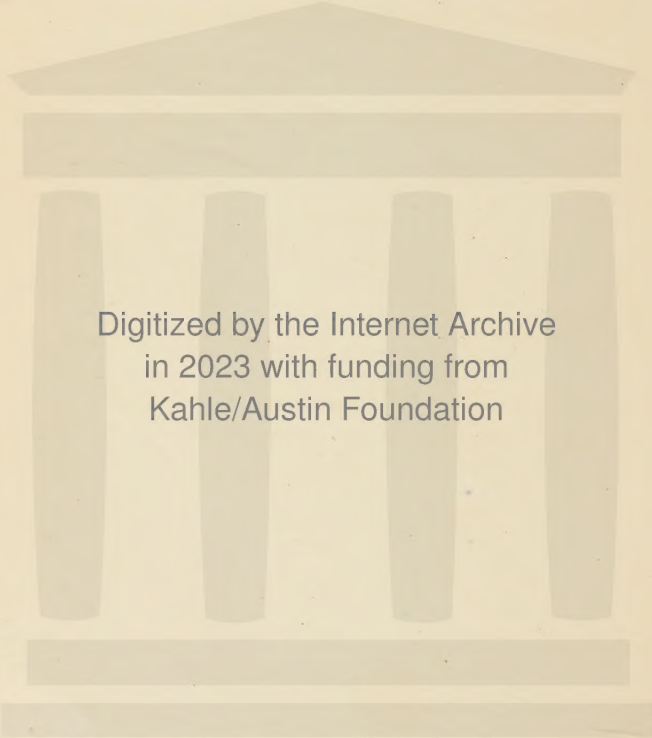
2017

ST. JOHN'S BAPTIST CHURCH
Hawthorne Lane and Fifth Street

C. W. Durdens,

Newnan, Ga.

Oct. 16th, 1923.



Digitized by the Internet Archive
in 2023 with funding from
Kahle/Austin Foundation

260
Dobbins
Church

THE EFFICIENT CHURCH

A Study of Polity and Methods
in the Light of New Testament Principles
and Modern Conditions and Needs

Dover Memorial Library
Gardner-Webb University
P.O. Box 836
Boiling Springs, NC 28017

By GAINES S. DOBBINS, Th. D., D.D.

Professor of
Church Efficiency and Sunday School Pedagogy
in the Southern Baptist Theological Seminary
Louisville, Kentucky

Hawthorne Lane and Fifth Street
ST. JOHN'S BAPTIST CHURCH



NASHVILLE, TENNESSEE
SUNDAY SCHOOL BOARD
OF THE
SOUTHERN BAPTIST CONVENTION

257

Copyright 1923, by
Baptist Sunday School Board
of the Southern Baptist Convention
Nashville, Tenn.

TO MY WIFE
whose sacrifices have made possible
my opportunities

EDITOR'S INTRODUCTION

This is a practical age. It demands and gets results. The very sharpness of struggle in the competitive business world has developed an organization and a system which reap success from a very narrow margin of relative efficiency. The presence of successful business men in the membership of our churches is responsible for the conviction that the average church is not realizing proper returns upon the capital and energy invested. There is no disposition to judge the output of a church by purely commercial standards, but there is a growing demand for a better correlation of its activities and a thorough utilization of its resources.

In response to such demand Dr. Dobbins has prepared this book. After showing conclusively the fatal consequences of making efficiency the end of church activity, as illustrated by the Roman Catholic Church, he outlines with equal clearness the ways in which the principles of efficiency may increase the usefulness of the local church—in its internal organization, in its component institutions, and in its co-operative relations with other churches. Dr. Dobbins does not write as a theorist but as an exponent of principles which have been tested and which are in use in many of our strongest churches.

We count ourselves fortunate to be able to present to the public, from the pen of one pre-eminently qualified, a study which will commend itself at once as sensible and practical. So far as we are informed it is unique in subject-matter and scope. We are certain that its wide circulation will result in a quickening of our church and denominational life.

JOHN L. HILL.

PREFACE

When the writer assumed charge of the newly-created chair of Church Efficiency in the Southern Baptist Theological Seminary, Louisville, Ky., he was confronted with the problem of providing teaching material for a great class of young ministers. The imperative demand was for discussion based on practical need, growing out of actual experience and observation, with a solid foundation of New Testament truth. A considerable background of experience in the business world, in the pastorate, on the editorial staff of the Sunday School Board of the Southern Baptist Convention, and as field worker, served to encourage the writer that he might organize material of some value to the prospective pastors and other Christian workers of his classes. The definite aim throughout was to conserve time and energy for the future by confronting these students with vital facts and problems in church life and work, that they might be stimulated to thought and discussion; and attitudes, convictions and habits established that would render them genuinely more efficient in their life work. The notes thus prepared have grown into this volume, which is published in the hope that it may thus reach a larger constituency, and serve a wider purpose.

No claim for originality is made for this brief manual. The approach is perhaps somewhat different, but the essential facts and the concrete methods have come from many sources. The writer is especially indebted to Dr. E. C. Dargan, whose "Ecclesiology" (now out of print) was an invaluable source of help, and to the Manuals of Dr. I. J. Van Ness, "Training in Church Membership" and "Training in the Baptist Spirit." Especial gratitude is due Dr. Frederick Agar, of the Northern Baptist Convention, whose series of efficiency handbooks, and whose personal interest, have greatly helped and encouraged in a difficult task. Attention is called to the bibliography at the close, where a partial

list of books bearing on the subject of ecclesiology and church methods is listed.

A New Testament church is a unity, not a series of unrelated parts. The writer's earnest aim has been to magnify the church, its pastor, its officers and organizations, its method of work, its privileges and responsibilities, its divine place and purpose in a modern world. He sincerely trusts that the teaching and study of the book will clarify conceptions as to New Testament polity, deepen conviction as to the fundamental importance of a sound ecclesiology, stir to fresh zeal in bringing our churches up to higher standards of efficiency, and strengthen ties which bind us in great denominational enterprises for the bringing in of the Kingdom of Christ.

CONTENTS

AUTHOR'S PREFACE	4
EDITOR'S INTRODUCTION	6
CHAPTER	PAGE
I. THE PRINCIPLES OF EFFICIENCY	11
<i>The meaning of efficiency</i>—A revolutionary conception—Definitions and distinctions—Kinds of efficiency.—<i>The demand for efficiency</i>—A condition of success—A condition of leadership—<i>Examples of efficiency and inefficiency</i>—In the industrial world—In the field of education—In a New Testament church—The waste of inefficiency—<i>Twelve principles of efficiency</i>—Clearly defined ideals—Common sense—Competent counsel—Discipline—The fair deal—Records—Dispatching—Standards and schedules—Standardized conditions—Standardized operations—Standard-practice instruction—Efficiency rewards—<i>The doctrine of efficiency</i>—According to Jesus—According to Paul.	
II. THE EFFICIENCY OF NEW TESTAMENT PRINCIPLES	27
<i>A study of New Testament ecclesiology</i>—The word "church"—The use of "ecclesia"—Reasonable conclusions—Definitions and distinctions—Foundation and commission—Membership and Fellowship—Division and development—Independence and interdependence—Officers and organization—Co-operation and missions—Finance and efficiency—Headship and destiny—<i>The marks of an efficient New Testament church</i>—True to New Testament model—Living in the present—Loyal to the truth—Emphasizing spiritual values—The individual at the center—A co-operant body—Amenable to leadership.	
III. THE QUEST FOR EFFICIENCY	48
<i>New Testament fundamentals</i>—<i>The period of transition</i>—Jewish influences—Gentile influences—	

Early Christian Fathers—*The consequences of a mistaken ideal*—*The Catholic achievement*—*Protestant efforts at efficiency*—The Lutherans and their polity—The Presbyterians and their polity—The Episcopalians and their polity—Methodists and their polity—Congregationalists and their polity—Some necessary conclusions.

IV. EFFICIENCY IN CO-OPERATION—THE BAPTIST

IDEAL 62

Early efforts at co-operative efficiency—The Baptist conception and problem—How American Baptists confronted the problem—The purposes, functions and dissolution of the Triennial Convention—*The Southern Baptist Convention*—The Convention organized—The Convention's constituency—Officers and committees—Boards and their functions—Difficulties and dangers—*The General Boards of the Convention*—The Foreign Mission Board—The Home Mission Board—The Baptist Sunday School Board—The Relief and Annuity Board—The Education Board—The Baptist Woman's Missionary Union—The Laymen's Missionary Movement—*State Missions in the Baptist scheme*—Development and functions—Underlying principles in State Missions—*The District Association*—A distinctive Baptist creation—The objects of an association—officers, organization, limitations—Suggestions for increased efficiency—Enlarged duties of the executive committee—*The Baptist ideal in practice*.

V. EFFICIENCY IN CHURCH ORGANIZATION ... 88

Principles and functions of church organization—The purpose of organization—The scriptural basis of organization—No fixed and final plan—Means toward an end—Details subject to change—First things kept first—Relative permanency the aim—Co-operation essential—Every member utilized—Reliable statistics—An adequate program—A high type of leadership—*The necessity for church officers*—For the division of labor—For localizing responsibility—For developing

the individual—For releasing spiritual power—*The selection of church officers*—The wrong way—The right way—*The church officers needed*—The pastor—The deacons—The treasurers—The clerk—The chorister—The ushers—Other officers—Committees—*Group organization for the church as a whole*—Attendance upon public worship—For social service—In evangelism—In finances—*Correlating the church and its auxiliaries*—Simplicity the desideratum—A “steering committee”—Church attendance emphasized—Financial uniformity.

VI. EFFICIENCY IN TEACHING AND TRAINING . 107

AN EFFICIENT SUNDAY SCHOOL.—*A significant institution*—Roots in ancient soil—A vitally important institution—The present emergency—The big business of our Baptist churches—*The essentials of a good Sunday School*—Officers and teachers—Adequate equipment—Program of enlargement—Loyal to church—Evangelism and service—Worthy standards. AN EFFICIENT YOUNG PEOPLE’S UNION.—*The Young People’s Movement*—In the days of neglect—The period of beginnings—Discovery and development—*Problems and difficulties*—The need to be met—Mistakes to be avoided—Difficulties to be overcome.—*Methods and aims*—The new conception—Training the workers—Standards and aims. OTHER TEACHING AND TRAINING ACTIVITIES.—*Missionary education*—Through the Woman’s Missionary Union—Through Mission Study Courses—Through sermons, addresses and programs—Through circulation of missionary literature—*Training church officers*—For general duties—For specific duties.

VII. EFFICIENCY IN ORGANIZED SERVICE 138

Principles of Christian service—Service is the fruit of a saved life—Service is a condition of Christian growth—Service enriches and strengthens character—Service makes religion real and vital—Service brings in the kingdom of God—*Baptist women organized for service*—The ally spirit—Women’s

work in the light of the Scriptures—The struggle for recognition—Some hurtful developments—A new and better understanding—Plans of organization—Fields of service—*Baptist men organized for service*—The modern Laymen's Movement—Characteristics and purposes—Fields of service for organized Christian men—Forms of organization—Some helpful suggestions—*The Sunday School and B.Y.P.U. in the field of service*—Organized classes in Christian service—The B.Y.P.U. in the field of service.

VIII. EFFICIENCY IN CHURCH MANAGEMENT ... 161

The demand for efficient management—The functions of management—The pastor as executive—Requisites to executive efficiency—A church office—Competent office help—Transportation facilities—Worthy church goals—A constructive church program—A church survey—A community survey—Practical procedure in the community survey—Essential facts to be gathered—Tabulating and charting information—The place of publicity—Principles of management and diplomacy—Developing and maintaining team work.

IX. EFFICIENCY IN ENLISTMENT, FINANCE AND EVANGELISM; 182

The work of enlistment—Our great Baptist weakness—The enlistment ideal—Methods of enlistment—Enlistment through personal appeal—Enlistment through group appeal—Enlistment through special meetings—The money question—What the Scriptures teach—Putting the principles into practice.—The problem of discipline—Underlying principles—Methods in application—Method in effective evangelism—The danger and value of method—A program of perennial evangelism—A program of special evangelism.

CHAPTER I

THE PRINCIPLES OF EFFICIENCY

I. The Meaning of "Efficiency"

1. A REVOLUTIONARY CONCEPTION

The word "efficiency" has been sadly overworked. Proclaimed a sort of magic panacea for the cure of all personal, economic, industrial, political and religious ills, it has developed a host of quack "efficiency experts," and when so-called "efficiency principles" have been applied by half-baked practitioners the results have frequently been disappointing and sometimes disastrous.

Yet we could scarcely conceive of the world in which we live other than in terms of efficiency and its fruits. Modern methods of transportation, communication, production and distribution, are the direct result of the application of efficiency principles. These principles of efficiency applied in professional life, in politics and government, in social service, in education, in the arts and sciences, have wrought a revolution and transformation that have made possible greater progress within the past one hundred years than history records during any thousand years of previous advancement. He who derides the word "efficiency" displays a pathetic ignorance of the forces which have given to us the marvelous world in which we live today.

The greatest enterprise in the world is that which has been entrusted to the churches of Jesus Christ. This enterprise, to be sure, is more than a business, but it has its business aspects, and to this extent is subject to the laws which govern business affairs. The application of fundamental efficiency principles in

the conduct of the business of a church is of vital importance, and would go far toward bringing in the kingdom of God.

2. DEFINITIONS AND DISTINCTIONS

(1) *Efficiency defined.* The word "efficient" comes from the Latin *efficere*, to effect, and is defined as "causing effects; producing results; actively operative; characterized by energetic and useful activity." Efficiency, therefore, is the quality of producing effective results; or it is a quality of mind, or of body, producing, or capable of producing, maximum result with a given effort, or a given result with minimum effort.

(2) *Some necessary distinctions.* Careful distinction should be made between efficiency and related terms:

Efficiency and effectiveness. A thing that is effective is not necessarily efficient. Blowing a house to pieces with dynamite would be an effective way of removing it, but hardly the most efficient. Accomplishing results by "main strength and awkwardness" may be effective, but not efficient.

Efficiency and strenuousness. Often mistaken for it, strenuousness is rather the opposite of efficiency. Strenuousness implies a strain. It may get immediate results in certain directions, but at the cost of permanency and future success. In the end strenuous work nearly always means poor work. The strenuous man inevitably loses poise and balance. The chicken with its head cut off is strenuous but not efficient.

Efficiency and capacity. Capacity is largely a matter of native endowment. Some men have more than others. It is doubtful if capacity can be materially increased. Native capacity may be very great, while efficiency is limited; or efficiency may be developed to a remarkable degree with limited capacity. When the two combine, the result is a man of distinguished achievement.

Efficiency and ability. Ability is the resultant of native capacity plus training, acquired skill, and determination. Ability is "the power to receive, understand, accomplish;" efficiency is "the ratio of useful work, or of effect produced, to the energy expended or outlay made in producing it."

3. KINDS OF EFFICIENCY

Worthwhile results are best obtained where good correlation is maintained with respect to the various kinds of efficiency possible:

(1) *Personal efficiency.* Efficiency is primarily a matter of men, not of methods. The old Greek ideal of a sound mind in a sound body is still well worth striving for. The mentally efficient man can solve ordinary problems at a fair rate of speed over reasonably long hours without fatigue or disturbance, provided his physical machinery is in good working order.

Power, the result of such efficiency, is not to be thought of as coming from a reservoir which we must be careful not to exhaust, but rather as a resistless energy within and without which may be had in inexhaustible abundance provided we keep in touch with the source of supply, and succeed in keeping the channels open. Men and women are inefficient chiefly because of lack of incentive, direction, skill, spiritual dynamic, rather than lack of capacity and opportunity.

(2) *Commercial efficiency* consists in getting a given profit with least possible expenditure of labor, capital, time, risk. The factors involved are organizing, planning, buying, selling, or a combination of these. The great corporations of today exhibit the development of this kind of efficiency to an extraordinary degree.

(3) *Corporate, or co-operative efficiency* (*i. e.*, the efficiency of a group). Such efficiency depends not only on the individuals composing the group, but on

their perfect co-ordination. The attainment of this kind of efficiency demands unity of purpose and aim, essential uniformity of method, sufficiently attractive objectives and rewards, capable leaders loyally followed, and congeniality in spirit of those who work together.

(4) *Spiritual efficiency.* The greatest thing about a people, an institution, a man, is their spirit. How may spiritual efficiency be attained?

Through right relation to the source of spiritual power. God is all-wise and all-powerful; and God is a Spirit; therefore spirit is power, and ultimately there is no other. So long as a man lives in ignorance of God, so long as he throws himself athwart the will of God, or ignores God, he has effectively shut himself off from the very source of power. No man can be rightly related to God and thus in contact with the source of spiritual power, unless, through the work of the Holy Spirit, he turns from sin and at the same time turns to Jesus Christ in personal faith and surrender.

Through right use of the means of spiritual nurture. The implanted life must be nurtured if there is to be growth and strength. This development is not left to chance. The laws of spiritual growth are definite and verifiable. The means of spiritual nurture are within reach of every Christian: (a) prayer, by which we make connection with the infinite; (b) Bible study and meditation, by which we feed the spiritual life; (c) participation in the work and worship of the church, by which we guide the growth of the spiritual nature and are trained for usefulness; (d) right living, by which we give expression to the new life within.

Through right practice of Christian principles. A life of unselfish service, lived in accordance with the ethics of Jesus, will testify to the world the reality of spiritual power. Such living and such service will find expression in the family, the primary and most

important of all social groups; in the church, the family of the redeemed; in the community, the next larger social group having a common center, common area, and common interests; in the state and nation, for the welfare of which every individual citizen is directly responsible; in the world, which challenges with its need and opportunity, and which alone can limit the sympathies, interests and helpfulness of the truly spiritually-minded man.

II. The Demand for Efficiency

The demand for increased efficiency is imperative, and comes from every angle of modern life and labor.

1. A CONDITION OF SUCCESS

Complex social conditions demand increased efficiency. All labor is becoming increasingly more specialized. The lives of men and women of all social groups are more and more intertwined. The standards of living have been immeasurably raised during the past century. Literacy bids fair to become universal within another century. Labor-saving machinery is rapidly displacing unskilled labor. The rewards of life and labor for which men struggle are largely efficiency rewards.

Success in the business and professional world depends largely upon efficiency. The difference between men of to-day and the men of past ages is not an internal difference in quality of brain, but the tremendous difference in external conditions and equipment. The difference between a hod-carrier and the head of a million-dollar corporation, some one has pointed out, is that the hod-carrier works his hod instead of his head. "To get ahead—get a head." Failure and success, we now know, do not happen. Theodore Roosevelt speaks of two kinds of success, "one, that of the rare genius; the other, that of the ordinary man who does ordinary things a little better than his fellows." The chief element in the success of the business or

professional man of to-day is his mastery of the essential principles of efficiency.

2. A CONDITION OF LEADERSHIP

Public leadership is conditioned on efficiency. Mere personality, power of oratory, social and financial standing, prestige of office, will no longer suffice to give a man a place of permanent leadership. The age of "divine right of kings" is gone forever. The need for leadership was never greater, but men will follow a man only as he achieves results.

Multiplicity of duties and opportunities make efficiency absolutely necessary. Every capable man is being called on to-day to do the work of two to a dozen men. The marvelous achievements of men in places of high responsibility can be explained only by the fact that they reduced their lives and work to a rigidly scientific efficiency basis. Lacking this system and discipline, men placed in position of heavy responsibility soon burn themselves out, or meet with failure that necessitates their removal.

III. Examples of Efficiency and Inefficiency

1. IN THE INDUSTRIAL WORLD

The chief factor in railroading is the locomotive. The absolute essentials are that the locomotive shall run and stay on the track. About this central fact is built an organization that is staggering in its immensity and multiplicity of details. Road-bed must be built and maintained; trained crews must work in perfect harmony under skilled guidance; an army of agents and accountants must function in selling and collecting for the company's commodity—transportation; managers in ascending scale to president must utilize the best of brain and personality; stockholders must be satisfied through the sound conduct of the business and the payment of dividends. "Efficiency"

is here no mere catch-word, but lies at the heart of things, and determines ultimate success or failure.

A noted efficiency engineer cites this instance: The owners of a large industrial plant desired practically to double their output in twelve months to meet the growing demands of the business. The manager, a man of ability of the old school, knew of but one method—increased equipment and more men. He made up a budget calling for \$500,000 more expenditure. The efficiency expert was called in and after careful investigation worked out a system and schedule whereby the output could be increased 60 per cent without adding to the number of men, with only slight physical changes, without adding to the equipment, and with an increase in payroll of only 10 per cent. At the close of the first year figures showed an increase of 69.2 per cent output, the reduction of working hours from 10 to 9 a day, and a payroll reduction of 15 per cent.

2. IN THE FIELD OF EDUCATION

At the head of a great university is the president. Associated with him are the deans and the heads of departments. Associated with the heads of the departments are the professors. Associated with the professors are their assistants and fellows. Various buildings on a beautiful campus provide physical equipment. A course of study, carefully articulated, affords opportunity for continuous advancement until graduation. Students, properly classified, pass step by step under graded instruction and expert supervision from the novice stage to the finished scholar or adept workman. Nine-tenths of the men thus trained will attain to eminence. Efficiency principles have been applied to producing a higher type of human beings.

3. IN A NEW TESTAMENT CHURCH

The responsible leader of a church is the pastor. Associated with him are his deacons, and other officers

whom the church has selected. The congregation whom they serve is made up, say, of a half thousand members—men and boys, women and girls. The supreme objects before them are the saving of the lost through the preaching and teaching of the gospel, the building up of the saved in Christian character, the transformation of society by means of the religion of Jesus Christ at work in the hearts and lives of people. Regular and systematic surveys of the community afford accurate information as to needs and possibilities; equipment and working force are provided to meet these needs; activities are planned to give to every member a place of usefulness along the line of congeniality, special ability and preference, and effort constantly put forth to enlist every member in his or her place; a challenging and worthy program, judiciously advertised, is projected, that arouses the enthusiasm of friends and commands the notice and respect of the indifferent and inimical; the church is made a powerful force for evangelization and Christianization at home and abroad. This is the picture, drawn in ideal fashion, of the church where efficiency principles have found practical application.

4. THE WASTE OF INEFFICIENCY

Contrast with these examples of efficiency the appalling inefficiency which still exists. It is estimated that 73 out of every 100 men are in the wrong job; that most men use only about one-third of their mental and spiritual forces; that the average American family could live on what it wastes; that in the United States there are always 3,000,000 persons on the sick list; that the number of preventable deaths each year is 630,000; that the annual waste each year from preventable deaths and disease is \$1,500,000,000; that somewhere in the country a workman is being killed every four minutes, and another being injured every four seconds. Consider the losses that ensue between producer and ultimate consumer, the wastage and loss

due to mismanagement; the terrific toll of carelessness; the penalties of idleness, crime, unemployment.

In the realm of religion, think of the undeveloped spiritual resources of the average congregation; the over-worked few and the under-worked many; the idle capital tied up in seldom-used buildings; the uninformed and unenlisted majority; the poorly equipped educational plant; the under-paid and over-worked pastor. If there is one thing needed above another in our churches it is the practical application of efficiency principles and methods.

IV. Twelve Principles of Efficiency

One of the most successful practical efficiency experts is Harrington Emerson, whose book, "The Twelve Principles of Efficiency," has become a classic in the commercial and industrial world. It is remarkable how effectively these principles apply in the realm of religious endeavor. Let us look at these fundamental principles from the standpoint of efficiency in the church and the kingdom.

1. CLEARLY DEFINED IDEALS

Herbert Kaufman says: "Make your chart before you start. Know what you are after before you start out for it." Jesus expressed the thought in unforgettable figure in the parable of the man who began to build without counting the cost, and of the general who set out to fight without knowing his enemy's strength. The chances are all against any life or any enterprise that is without definite aim and purpose. (See Matt. 6: 19-34; 7: 24-27.)

2. COMMON SENSE

This is as difficult of definition as it is rare of possession. Certainly this kind of sense is not common in the sense of being plentiful. Perhaps it is called "common" because it is a native faculty, not to be acquired, and universally recognized as the inevitable

procedure, or solution, or statement. While one's stock of common sense probably cannot be added to, that which he has may be developed and used. Efficiency demands the constant attitude of mind by which matters are viewed calmly, in a detached way, in the light of practical common sense. (Cf. the example and utterances of Jesus in Matt. 8: 1-13; 12: 1-14; 22: 15-22; Mark 7: 24-30; Luke 10: 25-37; John 4: 1-42.)

3. COMPETENT COUNSEL

No man knows it all. The greatest executive, other things being equal, is he who is wise and fortunate enough to surround himself with men who know the most on each phase of the many problems which he confronts. Do not confuse counsel with "advice." The latter is cheap, and worth what it costs. The former implies responsibility for bringing to bear specialized knowledge and ability, after careful investigation, upon a problem or difficulty or enterprise, for the benefit of the executive who wants all the light he can get before arriving at a decision. Competent counsel is expensive, but worth far more than it costs. Read the story of Pharaoh and Joseph (Gen. 41); of Moses and Jethro (Numbers 10: 29-32); of Joshua and the spies (Numbers 13); of David and Hushai (2 Sam. 17); of the Jerusalem Conference (Acts 11).

4. DISCIPLINE

In the highest sense, discipline means the subjection of one's will to another and higher will. Discipline means also self-control, the mastery of one's powers and impulses. In a narrower sense discipline means subjection to control, to established regulation. In the narrowest sense discipline means punishment. It is easy to see how these various meanings are logically related. Efficient discipline is preventive rather than punitive. It sets up high and worthy standards, and then challenges to their attainment, at the same time enforcing the penalties that justly accrue when these standards are wantonly disregarded.

Jesus left no doubt that the disciple is under discipline. (See Matt. 10:34-39; Luke 14:26-35; John 21:15-19.) Paul, the great-hearted, was a strict disciplinarian. (Rom. 16:17-20; 1 Cor. 5:9-13; 2 Thess. 3:6.) We need to make a thorough re-study of what is involved in the whole question of church discipline.

5. THE FAIR DEAL

Nothing breaks down *morale* more certainly than the spirit of unfairness. The most unfair man requires that the leader whom he follows be just and fair. The qualities necessary for a fair deal are sympathy, imagination, and a sense of justice. Great business corporations recognize as one of their most valuable assets the conviction on the part of employes and fellow-tradesmen that they will always be dealt with justly. The feeling that one has been done an injustice remains long after the actual injury has been forgotten. Much of the estrangement among church workers is the result of unfair practice, or imaginary injustice. Jesus introduced the principle of fair play into the relations of men in the most emphatic and startling manner of any of the world's teachers. Read again what he says in the Sermon on the Mount; see also Matt. 18:1-5; Mark 9:33-37; Luke 9:46-48.

6. RECORDS

Some one has said, "Good records mean good work, poor records mean poor work, no records mean no work." This may not be absolutely true, but it emphasizes the place and importance of proper accounting. The test of records is that they shall be "reliable, immediate, adequate and permanent." The object of records is thus stated: "To increase the scope of information, to annihilate time and space, to bring back the past, to look into the future, to condense a whole railroad system into a single line, to magnify the thousandth part of an inch to foot-rule measurement." All progress is based on records. A business concern without an adequate accounting department would

soon be in bankruptcy. Yet the lack of adequate records in the average church is astonishing. God is the Great Recorder, the Bible the most monumental evidence of the value of accurate records. A new day will dawn for any church that knows how to make, keep and use records.

7. DISPATCHING

The term originated in railroad practice, but has come to include all those processes which have to do with the prompt, systematic, efficient execution of a program or carrying out of a schedule. Examples of dispatching of a high order are to be found in newspaper offices, banks, manufacturing plants, "chain" hotels and restaurants, department stores, the moving picture industry, etc. Promptness, thoroughness, accuracy, are the essentials of dispatching, its chief hindrances being procrastination and incompleteness. In dispatching the price of success is the mastery of details. Every other principle of efficiency is involved. Patient and wise planning must be supplemented by keen knowledge of human nature and ability instantly to readjust plans to meet unexpected conditions and exigencies. The value and necessity of this principle are everywhere taught in the Scriptures and exemplified in the lives of all great men of history. (See Prov. 27:1; Matt. 8:21, 22, 24; 25:2-13; Acts 24:25.)

8. STANDARDS AND SCHEDULES

The purpose of a standard is to determine relative values, or measures. Commodities are given a price in relation to a gold-standard dollar. Weight is determined with reference to a standardized pound; measure with reference to a standardized foot. Without standards it would be impossible to carry on successfully the world's work, whether in the fields of manufacture and trade, or the arts and sciences. The object of standards and schedules is the reduction of effort for greater results, through determining the

definite critical maximum for relatively least expenditure. With standardized machinery and methods it is possible for the railroad train over a distance of a thousand miles to arrive and depart on the minute day after day. Without such standards and schedules we may well imagine the chaos that would ensue. Efficiency in church work, no less than in business, demands carefully devised standards and schedules. (See Ex. 20; John 3: 18; Matt. 20: 18-20.)

9. STANDARDIZED CONDITIONS

There are two distinct methods of standardizing conditions, as Mr. Emerson points out—to standardize ourselves so as to command the unalterable extraneous facts—earth, water, air, gravity, wave vibrations; and to standardize the internal forces so that by means of personality we control conditions and forces and utilize them for our purposes. We waste our strength and beat our lives out struggling against the inevitable, instead of adjusting ourselves to conditions which we cannot control; while on the other hand we too often acquiesce in the seemingly obvious and inevitable which nevertheless could be changed and made to serve our highest ends. Recognition of this principle has made possible the achievements of modern industry. Why can it not be applied with equal success in the work of the church? (See Gen. 1; Kings 5; Acts 6: 1-7.)

10. STANDARDIZED OPERATIONS

Long ago William Penn said: "Method goes far to prevent trouble in business; for it makes the task easy, hinders confusion, saves abundance of time and instructs those who have business attending what to do and what to hope." Take the manufacture of an automobile, for instance. In a given instance the volume of standard-practice instructions contains 314 pages of printed matter, hundreds of illustrations, and explicit directions concerning times and rates of 1,231

distinct operations. Quantity-production is made possible only on the basis of standardized operations. This does not mean that all individuality is swallowed up in machine-like operations. It means that individuality is released from drudgery and labor is saved from disappointment. Of course we cannot standardize each operation and activity when dealing with spiritual forces, but we can introduce system and orderliness into our work, so that we know, within limits, what to expect from a given outlay of time and energy. (See 1 Cor. 14: 40; 12: 30.)

11. STANDARD-PRACTICE INSTRUCTION

It is usually easier, in the long run, to do a thing right than wrong. Most men would rather do their work well than poorly. The chief cause of poor work is lack of understanding and training. Instead of discharging employes for incompetency after a period of "trial," forward-looking executives have established schools of instruction in which the effort is made first to fit the worker to the work for which he is best adapted, and then to train him in his work, through standard-practice instruction, until failure is wellnigh impossible. The duty of the church is to find tasks for its members and workers for its tasks, and bring them together, so that after sufficient instruction its members may be able to do cheerfully and well that which is to be done in the work of the church and kingdom. (See Deut. 4: 1, 2; 1 Cor. 14; 2 Tim. 2: 1-15.)

12. EFFICIENCY REWARDS

The difference between the dead and the living, the animate and the inanimate, it has been pointed out, is this: "Whatever responds to an efficiency reward is alive; what cannot respond is inanimate." All of life is more or less governed by the promise of reward—heaven to the believer, fame to the conqueror, money to the trader, comfort to the toiler, pleasure to the worldling. Men can be induced to do almost anything

if there be held out the promise of sufficiently great reward. The efficient executive takes this into account, and secures the practical application of all other efficiency principles through the appeal of reward—in the form of approbation, promotion, increased wages. Jesus constantly appealed to the instinctive desire for reward, and again and again in the Scriptures are the pictures painted of the rewards in store for the good and faithful servant of God. These rewards are both here and hereafter, and their enjoyment constitutes life's highest success. The church that deals in negatives and does not set forth the great positive rewards of the Christian life is missing its opportunity. (See Lev. 26: 3-13 and similar Old Testament passages; Matt. 10: 30; 16: 24-27; 20: 1-16; 25: 34-46; Luke 6: 22, 23; Rev. 2: 10.)

V. The Doctrine of Efficiency

In view of the part that efficiency has played and is playing in the modern world, the question at once arises, May the principles of efficiency be properly applied in matters of religion? For us the question becomes: Is there a New Testament doctrine of efficiency?

Jesus himself makes affirmative answer in unmistakable language. "By their fruits ye shall know them" was his test of men and institutions,—precisely the test of the modern efficiency expert. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" was his statement of the fundamental efficiency principle as recognized and applied by men who have successfully built great business institutions and engineered great commercial enterprises. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire" is the text of the captains of industry who, following this principle, have relegated to the scrap-heap that which failed of its requirements, no matter how expensive or time-honored.

Jesus recognized, as all successful leaders of men have done, that efficiency is primarily a matter of men, not of method, when he said to his disciples: "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide." His ministry, his training of the Twelve, his plan of organization for his churches, his program of world-conquest, all exhibit the perfection of efficiency.

The Acts of the Apostles is a manual of church efficiency. Never did men achieve such results as these early Christians, in the face of tremendous obstacles. The apostle Paul stands out as the world's greatest efficiency expert in religion, and in chapter after chapter of his inspired writings he deals with this practical and vital subject.

Surely one cannot read the New Testament, and then face the gigantic task which Christ has given us of bringing in his kingdom on earth, and doubt for a moment that it demands the utmost efficiency of which human brain and skill are capable.

CHAPTER II

A NEW TESTAMENT CHURCH IN A MODERN WORLD

I. A Study of New Testament Ecclesiology

1. THE WORD "CHURCH"

The study of the church in its constitution, ordinances, and activities, in the light of the New Testament, is of fundamental importance. If the church is the agency of Christ for bringing in his kingdom, it is of no small consequence that we have a proper conception of the church in all its functions and relationships. For Baptists it is of peculiar moment that we know what the New Testament, our sufficient, authoritative and final guide, reveals as to the church. This becomes especially true in view of the tendency in many quarters to exalt expediency above Scripture in practical matters.

(1) *Popular usage.* Note the use in the New Testament of the word "church." Dr. E. C. Dargan in his "Ecclesiology" traces the English word to the Greek *kuriakon*, the adjective neuter from *kurios*, Lord, meaning that which is the Lord's, that is, the Lord's place, the Lord's house. He names the following uses of the word "church":

A particular body of Christians organized for religious purposes and commonly meeting in one place for worship. This is the "local church," and we shall hereafter see that this is the prevailing use of the Greek word *ecclesia* in the New Testament.

The general body, or sum total, of Christians, conceived of in the largest inclusive sense, or partially as represented in those under consideration at the time. This is the "universal church," a sense of the word

which occurs in a few passages in the New Testament. As we shall see, these two uses embrace all the New Testament meanings of the word *ecclesia*, or congregation.

The building where the local assembly meets for worship or other purposes. This does not occur in the New Testament, but as we have seen is the original meaning of *kuriakon*, "church," and arose very early in Christian history.

A body or sect or denomination of Christians having the same general doctrines, organization and history, including and controlling local bodies of the same faith and order. This use of the word is not found in the New Testament, and very seldom in the times preceding the Reformation. It is distinctly a modern usage arising from the divisions of Christians. It is not accepted by all. Congregationalists, Baptists, and others who hold to the independency of the local churches, do not designate any one of their co-operative bodies as a "church," nor call their total membership by that term, but reserve it to describe their local bodies.

(2) *The use of "ecclesia."* The Greek word "ecclesia," meaning literally "the called out," is used in several senses in the New Testament:

The generic sense, (1 Tim. 3: 5, 15; 1 Cor. 12: 28; Matt. 18: 17; James 5: 14). The local sense is here possible, but the meaning seems to go beyond that to the church as an institution. Compare our use of the words "home," "school," "family."

The collective sense (Acts 9: 31; 15: 9; 1 Cor. 10: 32). The church is not here thought of in the broadest sense, nor can the meaning be confused with the local church. Apparently the word is used to embrace the collective number of professing Christians, usually within a given territory.

The universal sense (Eph. 1: 22; 3: 10, 21; 5: 23-32; Col. 1: 18, 24; Heb. 12: 23). In these passages the

word is evidently used to denote "the whole body of true believers in Christ on earth and in heaven and in all ages."

The local sense. The passages here are so many, and refer so clearly to some particular church or churches, that it is impracticable to enumerate them. In addition to these passages are many others which do not refer to any specific church, yet clearly exemplify the local meaning. (Matt. 18: 17; Acts 14: 23; 1 Cor. 4: 17; Phil. 4: 15; 1 Tim. 3: 5.)

(3) *Reasonable conclusions.* We are justified therefore in the following conclusions:

In the overwhelming majority of cases, the use of the word "church" admits of the local sense.

The use of such adjectives as "universal," "invisible," "visible," "militant," "triumphant" is needless and confusing, except when used poetically and as convenient designations.

"There is no trace whatever of any organization beyond the local church. There is no hierarchy, no governing power on earth, no pope or gradation of priests; there is no presbytery in the modern sense, meaning an association of local elders prescribing for the various local churches; there is no trace of higher courts." (*Dargan.*)

The modern use of the word, designating a group or groups of churches, or a denomination, is incorrect and unjustifiable. Conformity to usage in language often demands this incorrect use of the word, yet this should not cause us thoughtlessly to imply that bodies of Christians, improperly organized, constitute a true New Testament church.

2. DEFINITIONS AND DISTINCTIONS

Jesus stated as his purpose the salvation of the lost and the formation of the saved into companies of fellow-workers. He found at his hand certain existing institutions, none of which exactly suited his needs.

The two best known forms of organization were the family and the kingdom. (Gen. 1:27; Eph. 3:15.) In the state and in the home men and women were grouped together for co-operative purposes. Jesus combined and transformed these two ideas, giving to the resultant institution the significant name of "church," or, literally, "the called out." That is, those who by grace through faith are redeemed, are to associate themselves together as a body of believers called out from the world, and united for common Christian purposes. As a requirement of admission into the saved relationship, he commanded repentance and faith; as a requirement of admission into the local body of believers, he commanded confession and baptism. In one sense the church, as has been pointed out, may be looked upon as all who have been regenerated; in this sense it is practically identical with the kingdom, which may be defined as "the reign of God through Christ in the heart of the individual." Ordinarily, however, the word church in the New Testament means "a divinely appointed combination of individual subjects of the kingdom for its increase and development, and for mutual helpfulness in this direction," or, the church thus meant is seen to be an agent of the kingdom, comprehended within the kingdom though not identical with it. (Acts 8:12; Matt. 7:21; Acts 13:1; Eph. 3:10; Matt. 3:1ff.)

3. FOUNDATION AND COMMISSION

The church is not an old Jewish religious institution, modified and given a new name, but a distinct and unique creation. John foreshadowed its establishment when he came preaching repentance. The beginning may be said to date from the time when Jesus called his first disciples as followers. (John 1:35ff.) The foundation of the church Jesus declared to be personal faith in him as the Son of God, which against the forces of evil should never prevail. After his death, and before his ascension, he commissioned his disci-

ples, who constituted the church in its visible form, to propagate the truth they had received, by preaching and teaching, and to gather the saved into organized bodies of baptized believers who would likewise become witnesses, winning others to the truth, and they others, and so on, until the whole world shall have been evangelized. (Matt. 20: 18-20; Luke 24: 44-49; Mark 16: 15; Acts 1: 8.)

4. MEMBERSHIP AND FELLOWSHIP

The association of many types of men and women in the close bonds of fellowship and activity thus required will call for and call out the highest qualities of Christian character. Jesus knew that strained relationships would arise among church members, and that occasionally an unconverted person would intrude himself into the body of saints. He therefore clearly pointed out the proper procedure for the settlement of difficulties and for the church's self-protection. (Matt. 18: 17.) Paul likewise dealt with this difficult subject, showing the necessity of withdrawal of fellowship from the disorderly. (Rom. 16: 17; 1 Cor. 5: 9ff.)

Though existing before this time, the church did not receive its enduement of power until Pentecost. Ten days after the ascension of Jesus, the promised Holy Spirit came upon the assembled and praying disciples, empowering them for service. As a result three thousand souls were added to the church in one day. (Acts 2: 1ff.) The church's membership was composed solely of those who had obeyed the Scriptures in a profession of repentance and faith, followed by an immersion in water, *symbolic* of the remission of sins. (Acts 2: 47; Eph. 2: 1ff.)

5. DIVISION AND DEVELOPMENT

In the church thus constituted it became at once evident that there must be a division of labor. Those chosen of the Holy Spirit as preachers and teachers were not to be burdened with the care of the material

interests of the congregation. At the same time those not especially called for this kind of spiritual ministry were not thereby to be deprived of places of service. This principle of division of labor is well illustrated in the choice of the seven helpers who were to relieve the apostles of certain difficult tasks that interfered with their ministry. (Acts 6: 1ff.) This principle, however, did not stop with the choice of a select number of specially qualified men, but extended throughout the entire church membership as its development progressed. The diversity of functions and gifts required various forms of activity in order that each member might be given a part, the idea being that every saved individual should be busily engaged in some useful and fruitful labor for the bringing in of Christ's kingdom. (1 Cor. 12: 4ff; Eph. 4: 11ff.)

6. INDEPENDENCE AND INTERDEPENDENCE

At first there was but one church—that in Jerusalem. In this church, as we have seen, there was absolute democracy as well as a degree of organized efficiency. Persecution scattered these Jerusalem Christians abroad, and soon the land began to be dotted with groups of believers who formed themselves into churches. Each of these churches was wholly independent of other churches. The very principles which Jesus had so emphatically laid down for the government of the lives of his disciples forbade the idea of superior and inferior officers in the church or the domination of one church by another. (Matt. 20: 25-27; 1 Peter 5: 3.) This independence, however, did not mean isolation, but made all the more necessary voluntary association for mutual helpfulness. (1 Cor. 12: 12-31.)

The principle of complete independence makes necessary the separation of church and state. No church has the right to receive support from the government; nor has the government any right to a

voice in the control of the church's affairs. Every church, however, may demand the protection of government in the proper and lawful conduct of its worship and activities; and the government in turn may expect the church to exert its influence for righteousness, good citizenship, and obedience to law. Thus church and state are seen to be independent, but at the same time interdependent. (Matt. 22: 17-21.)

7. OFFICERS AND ORGANIZATION

By virtue of definite calling and special fitness, certain members of the church would naturally be placed in positions of leadership. The conception of Jesus was most frequently expressed in terms of the shepherd and the flock. This minister or leader, selected by vote of the church, is referred to as pastor, elder, and bishop, each of these terms having reference to the one office but expressing various phases of the leader's duties and relationship. The word "pastor," as we see, most nearly fits the conception of Jesus. The word "elder" was in common use among the Jews and expresses not so much priority in age as the authority of influence which was vested in the old men. The word "bishop" or "overseer" describes the responsibility which rests upon the man thus chosen. (*Pastor*, John 10: 1-18; Eph. 4: 11. *Elder*, Acts 14: 23; 15: 2, 4, 6, 22, 23; 16: 4; 20: 17; 21: 18; 1 Tim. 5: 1, 17, 19; Titus 1: 5; 1 Peter 5: 1. *Bishop*, Phil. 1: 1; 1 Tim. 3: 1, 2; Titus 1: 7, all referring to the one office.) The evangelist was one set apart to proclaim the gospel, but did not sustain the pastoral relationship. (*Evangelist*, Acts 21: 8; Eph. 4: 11; 2 Tim. 4: 5.) The pastor was to be teacher, but in addition there were to be associated with him godly men and women whose qualifications would fit them to teach the Bible. (Acts 13: 1; 1 Cor. 12: 28, 29; 2 Tim. 1: 11.) The word "prophet" is not used to describe a church officer, but rather to designate one who, led by the Spirit, speaks for God. (Acts 13: 1; 1 Cor. 12: 28, 29.)

The deacon was not called to preach, although deacons sometimes preached. Deacons were chosen from among the qualified men of the church as servants of the congregation to assist the pastor, especially in material matters. Their personal qualifications are practically the same as those required of the pastor. (*Deacon*, Acts 6: 1-6; Phil. 1: 1; 1 Tim. 3: 8-10, 12, 13.) These officers (pastors and deacons) do not preclude the selection of such minor officers as may be necessary to carry out the principle that all things should be done decently and in order. A church clerk, a treasurer, a superintendent of instruction, a music director, etc., and various needful committees may of course be selected without the violation of any New Testament principles. (*Other needful officers*, 1 Cor. 14: 40.)

8. CO-OPERATION AND MISSIONS

The members of a New Testament church are equal in privileges and each church is local and independent. Each individual Christian is under inescapable obligation to be a missionary, either going himself or supporting others who go. A New Testament church is essentially a missionary body, individuals voluntarily associating themselves in an organization by which their strength may be combined for the carrying out of Christ's commission. (Acts 15; 2 Cor. 8, 9, 11; 8-10; 3 John 6.)

On the same principle that individuals unite to increase their strength, churches may group themselves into district associations. In this way the weakest church may have a part in kingdom extension, and what separate churches cannot do alone the group of churches may successfully accomplish. (Matt. 28: 18-20; Mark 16: 15-17; Luke 24: 47-49; Acts 1: 6-8.)

9. FINANCE AND EFFICIENCY

The work of the church and of the churches lays upon the membership sacred claims for financial sup-

port. The pastor should be paid an adequate salary, so that he may be freed from secular pursuits and enabled to give his whole time to his ministry. A worthy church building should be erected and maintained, properly equipped for all necessary forms of activity to be conducted efficiently. The poor, the sick, the unfortunate of the congregation and the community must be cared for. Each church is under solemn obligation to have a share in carrying the gospel beyond its borders unto the uttermost parts of the earth. All this requires the giving of life and of means. In the Old Testament dispensation the support of the Lord's work was provided for by the exaction of the tithe. This standard was never abrogated, but was superseded by the principle of stewardship, the principle of the tithe remaining as an "equitable minimum," and there being no conflict between the two. In the securing of funds for all these purposes the church is to seek free-will offerings as an expression of love and loyalty, such gifts being made as acts of worship. Regular, systematic, proportionate giving should characterize each member, of whatever financial ability. (*The principle of the tithe*, Gen. 14:20; Lev. 27:30; Deut. 14:28; 2 Chron. 31:5; Neh. 12:44; 3:8-10. *The principle of stewardship*, Luke 16:1-15; 1 Cor. 4:1; 1 Peter 4:10; Luke 12:48. *The principle of giving*, Luke 6:38; Matt. 25:31-46; Acts 20:35; 2 Cor. 9:6, 7.)

The church is an organism as well as an organization. The more highly developed the organism, the more highly specialized will be its organs and their functions. All churches, therefore, will not have identical forms of organization, and these details will vary with the years. Nothing precisely corresponding to the modern Sunday school is met with in the New Testament. But the principles making necessary the eventual development of a great specialized teaching agency were clearly laid down, and only waited time and the Spirit's guidance to be brought into being.

The same is true of the Baptist Young People's Union—an organization for the training of young Christians in church membership. The organized activities of the women, in their Woman's Missionary Union and its graded departments (Sunbeams, Girls' Auxiliary, Royal Ambassadors, Young Woman's Auxiliary) are clearly justified by the place given to women in the ministry and teachings of Jesus and in the early churches. A sound principle by which any auxiliary organization may be tested is whether or not it is definitely needed and practically designed for the purpose of carrying out some part of the Great Commission without conflicting with any other definite New Testament principle. It must have in view the missionary aim, "going;" the evangelistic aim, "baptizing;" the character-building aim, "teaching;" the training aim, "observing." Any such auxiliary society or agency is not apart from the church, but the church at work, and should be under the direction of the church as a whole. (*For the purpose of teaching*, Matt. 28:20; Acts 5:42; 1 Tim. 6:2; 2 Tim. 2:2; 1 Cor. 12:28. *For the purpose of training*, 2 Tim. 2:15; 1 Tim. 4:12, 13; Matt. 28:20. *Woman's work*, Luke 8:3; Acts 9:39; Rom. 16:1-3; Phil. 4:3.)

10. HEADSHIP AND DESTINY

Jesus Christ is the head of the church. The New Testament acknowledges no other headship. The humble acknowledgment of his absolute sovereignty binds Baptists far more closely together than any earthly authority which might be vested in individuals or bodies or councils. The church is the body of Christ, which he is patiently perfecting, looking to that day when Christ shall "present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 1:22; 5:23; 5:27; Col. 1:18, 24.)

II. The Marks of an Efficient New Testament Church

The church which approximates our ideal will possess two outstanding characteristics—it will be an efficient church, and it will be essentially a New Testament church. Two thousand years of history convince us that departure from the New Testament model is fraught with grave dangers; and the demands which are increasingly made upon the churches compel us to conclude that they must justify their existence by their fruits.

What, then, are the marks of an efficient New Testament church in a modern world?

1. TRUE TO NEW TESTAMENT MODEL

The men upon whom Jesus left the indelible impress of his purpose and mission began, under the guidance of the Holy Spirit, to carry out their Master's commission. These men knew well the mind of Christ, and were given inspiration and divine guidance for what they said and did. *They preached a gospel which can never be improved upon. They bore a witness which can never be surpassed. They organized churches whose principles form our authoritative and final guide.*

It is at this point that one of the most serious mistakes of Christian history has been made. Men have observed the progress from crudity toward perfection in other things. They have, for instance, compared the rude dugout with the row-boat, and that with the sailing vessel, and that in turn with the ocean liner. They have traced the evolution of the crooked-stick plow to the most advanced implements for tilling the soil. They have observed that in scores of instances progress has been from the crude beginning, by constant changes and improvements, to that which is increasingly more efficient and more nearly perfect. They have reasoned, by analogy, that this should likewise be true of the church,—that progress toward greater

efficiency must come by way of constant change and improvement to meet the demands of each passing age.

Such reasoning is fundamentally defective. It overlooks the fact that great principles established of God are perfect from the beginning, while what man does is capable of continuous improvement. From the tallow dip to the electric light is a tremendous gain made possible by experimentation and change, but let us remember that God made the sun as his means of illumination, and from the moment when he first fixed it in space to this hour it has needed and admitted of no improvement. Practically every modern mechanical contrivance illustrative of improvement toward efficiency depends for its operation upon gravitation. This marvelous principle in nature is utilized in a thousand ways; but no one has yet ventured to change or improve upon gravitation.

Let us therefore settle it once for all in our thinking that the most efficient church is the one that is truest in purpose and organization to the God-given New Testament model.

2. LIVING IN THE PRESENT

Nevertheless, an efficient church will not live in the past but in the present, and will address itself to the solution of problems peculiar to its generation.

One of the most difficult of these problems arises from the fact that our progress in methods of church work has not kept pace with the progress of material civilization. The methods of a past century are tenaciously adhered to in the church, while methods in all other lines of endeavor have changed to meet changing conditions; e.g., once-a-month preaching, haphazard financial systems—or lack of system; inadequate buildings; unorganized forces.

Another serious difficulty is due to the enlarged opportunities, together with increased competition, which the church of to-day confronts. A church cannot now

exist in isolation from the crowded, complex, needy, exacting life around it. The day has passed when the church occupied the field, without competition, in furnishing the people a place for public gatherings. Social conditions have become incalculably more complex, and the church which is not prepared really to minister to vital needs and meet new and hard conditions will find itself in a losing struggle for existence.

Increased numbers in membership without corresponding increase in working force presents a serious modern problem. The cry of "the failure of the churches" is silenced and rebuked by the phenomenal growth of the number of churches and the increase in membership in America and throughout the world during the past century. A church with a thousand members is no longer a rarity. The constant crowding of people to the cities presents a two-fold problem—that of the weakened country church and of the over-crowded inefficient city church.

Unsettled social conditions challenge the churches to aggressiveness lest we lose that which we already have. Families are constantly moving, home life is weakened, moral standards fluctuate, temptations are multiplied, class and social lines are sharply drawn. Lodges, clubs, business and social organizations, community welfare organizations, commercialized amusements, all tend to complicate the work of the church. Specialization in employment, the reduction of life to schedule and routine, the struggle for a livelihood and to keep up appearances, the fact of unemployment, the extremes of wealth and poverty—these are not all new problems, but they present new phases and demand new effort at solution. What is bound to happen if church leaders and workers are incapable of meeting and coping with these difficult situations?

3. LOYAL TO THE TRUTH

An efficient church will test its doctrines and practices by New Testament ideals and standards. It

will accept the New Testament conception that the churches which Jesus authorized his disciples to organize are local, made up of baptized believers only, and are independent bodies. These churches are God's agency for the spread of his kingdom unto the uttermost parts of the earth. To them are committed both the responsibility and privilege of carrying out the four-fold purpose of the Great Commission. This commission, in its command to go into all the world, provides for missionary activities; in its command to make disciples, for preaching and evangelizing agencies; in its command to baptize, for church membership and fellowship, with all that this relationship entails; and in its command to teach, with all that religious education implies, for the teaching and training function.

To it likewise is committed the administration of the two ordinances—baptism and the Lord's Supper—which portray the very heart of the gospel. These ordinances are symbolic or pictured truths, and possess no saving power. The first, the initial Christian ordinance, marks the entrance of the saved individual into the family of baptized believers; and the second, or recurrent church ordinance, serves as a continual reminder of Christ's atoning death, resurrection and second coming, and of the believer's spiritual union with his Saviour. New Testament baptism is by immersion only, and must precede participation in the Supper. None may become members of a New Testament church except baptized believers, who must voluntarily present themselves and be admitted to membership by the expressed will of the church. These scripturally baptized believers are equal in a church, the only special privilege being that of Christ-like service. The church and the state are separate, although each should take notice of and serve the other.

Understanding itself thus, an efficient church will set itself to the task of continuing in its community, its state, its nation, and the world, that which Jesus began

both to do and to teach. It will strive to keep alive the consciousness of God among the people whom it touches; to maintain intelligent interest in and understanding and appreciation of the Bible as the word of God to men; to create and maintain a higher type of citizenship and neighborliness; to minister to the spiritual, mental and physical needs of men of every class and condition, so far as in it lies; and to propagate, in its purity and fullness, unto the uttermost part of the earth, the gospel of Christ, which is the power of God unto salvation to every one that believeth.

4. EMPHASIZING SPIRITUAL VALUES

An efficient church to-day, no less than in the days of the apostles, will place emphasis on spiritual values.

The efficient means—the methods and devices, the plans and agencies—employed in the achievement of results will be kept in their place as means, and not magnified into ends in themselves.

We cannot win the lost, build up the saved in Christian character, and project the influence of the church with passion and power by card indexes, filing systems, intricately organized auxiliary societies and church clubs, well-equipped buildings, effective financial systems, attractive advertising, or any other such agency, apart from regenerated, spiritually-minded, warm-hearted, passionately earnest men and women who have a genuine experience of grace. These agencies may indeed be made to serve spiritual ends, and the modern church should use them with intelligent discrimination, and even enthusiasm; but let us not deceive ourselves into thinking that we can bring in Christ's kingdom by management and device.

True efficiency means power, and through the ages men have been seeking to make their religious organizations more powerful. What is the source of power? Our primary, intuitive conception of God is that he is all-powerful. But when Jesus wanted to describe

the all-powerful One he said: "God is a Spirit." The source of power is spirit. The most powerful church is one made up of the most genuinely spiritually-minded people. Saved men and women, thus led of God's Spirit, walking worthily of their calling, will keep the unity of the spirit in the bond of peace. In such a church there will be absence of division and strife, of selfishness and worldliness, of covetousness and neglect of duty—spots and wrinkles upon the church that weaken and often destroy its power. Such a church will both consciously and unconsciously wield a mighty influence for righteousness at home and abroad. Possessed of this spirituality, the church may then infuse the breath of life into modern efficiency methods that will vastly multiply its power and influence and usefulness.

5. THE INDIVIDUAL AT THE CENTER

An efficient New Testament church will seek the development of its every member into the measure of the stature of the fulness of Christ.

Nowhere in the Scriptures is there the slightest warrant for proxy religion. The religion of Jesus Christ is spiritual and personal, and comes into the soul by way of voluntary, conscious, personal faith in Christ as Saviour.

The other side of this familiar doctrine is that no saved individual is exempted from the active, effective service of him who has been accepted as Saviour and Lord. "Unto each one of us was the grace given according to the measure of the gift of Christ." Not all possess the same talents and qualifications, wherefore "He gave some to be apostles (missionaries); and some, prophets (speakers for God); and some, evangelists (specialists in soul-winning); and some, pastors and teachers (under-shepherds of Christ in the nurture and development of the church)." For every saved individual there is, or ought to be, a place of usefulness in the church; and one of the church's highest func-

tions is to discover its members' capabilities, and then lead each one into "the work of ministering, unto the building up of the body of Christ."

It is worth while to notice that this scriptural conception of seeking first the indoctrination, enlistment and development of the church's membership is the reverse of much of our recognized latter-day practice. The test of efficiency in the average church has often been the number of new members added to the roll rather than the nurture and growth of those already saved. We justly glory in our evangelistic zeal and success, but we need no less to strive for this other ideal of every-member enlistment. To do so will not diminish but increase our evangelistic effectiveness; for instead of a comparatively small group of preachers as evangelists we shall develop soul-winning personal workers in the ranks of the laity, who will make possible the apostolic ideal of adding unto the church day by day those that are saved.

To reach the goal of every-member enlistment the conception of the church's functions must be enlarged. We must cease to think of the church as primarily an institution for preaching, where a congregation passively listens while the preacher delivers his message. Instead we must come back to Paul's conception of the church as the body of Christ, which, though having many members, is yet one body. For the young there must be provided activities and nurture suited to their years and capacity. Vigorous and mature men and women must be furnished spiritual food and exercise necessary to their strength and well-being. To the weak, the infirm, the aged, must be given the care and service that their condition demands.

This means the grouping of children, young people, women and men of the church in organizations designed to utilize their talents and resources, and to make possible their carrying on the work which Christ has given them to do. The result in the well-rounded church will be the Sunday school, with its departments

and organized classes; the young people's union, with its group of young Christians in training for church membership; the woman's missionary society, with its bands of young people and women studying and practicing missions; deacons and lay officers, serving the church in practical affairs of worship and administration; men's brotherhoods, enlisting the men in missionary effort, service and fellowship. The pastor is the leader, teacher and adviser of all, and through his example and preaching will furnish inspiration and instruction that will make dynamic all the plans and activities of his people.

A church thus constituted, organized, and enlisted can challenge the attention of its community by a program of practical righteousness that will bring heaven-sent results. Even those who hate it will respect it. Men and women made better by its influences will create a better society. A better social order will react to make possible wider influence and greater power on the part of the church. Trained, capable, enlisted church workers will buy up the opportunity, and press to victory the battle against sin.

6. A CO-OPERANT BODY

A church can no more live or die to itself than an individual. Along with its clearly recognized independence must be an equally clear recognition of its interdependence. On the same principles that individuals unite to increase their strength, churches may and should group themselves into associational bodies, and these smaller groups into conventions and assemblies. These larger bodies of voluntarily associated believers may exercise the authority of influence only, having absolutely no right of control over the affairs of any church. In these gatherings may be received and discussed reports from the churches, and from agencies created by and responsible to the churches. Advice may be given in matters of dispute and doubt. Plans may be projected for the furtherance of the

kingdom, always with the understanding that these plans may be modified or rejected by any or all of the churches represented. Machinery may be created and maintained providing for the successful carrying out of the plans agreed upon, provided there is no interference with the autonomy of the churches or conflict with the teachings of the Scriptures.

In brief, an efficient church to-day is in line with the movement of the world toward democracy. It is a spiritual democracy. This being true, co-operation with others is not merely optional, it is obligatory. The sort of co-operation demanded for genuine effectiveness presupposes spiritual unity on the part of the co-operating bodies, and is necessarily confined to churches of like faith and order. Organic union, for the sake of expediency and in the interest of supposed efficiency, when true unity of conviction is absent, has proved a delusion and a snare. Efficiency in co-operation depends primarily upon doctrinal agreement and spiritual oneness, and no artifice can take the place of such unity.

The church to-day which is seeking to link itself effectively with other Christians for the spread of the gospel at home and abroad, and for the Christianizing of the social order, will rejoice in the fact that it belongs to a great historic denomination, with principles and convictions held in common that are worth standing for and propagating; and that there are other Christian bodies bound together by like ties which reinforce the great message of redemption through Jesus Christ. But where Christians and churches are like-minded, and particularly where their unity is founded on a common interpretation of Scripture and is independent of all ecclesiastical authority, there is all the more reason for interdependence and co-operation. Denominationalism of this high type has served to make America the greatest Christian nation in the world, and we do seriously err when we reject it. A true denominationalism, which recognizes and re-

joices in the good being done by every religious body in Christ's name, but is unswervingly true to its convictions and program, furnishes the safest and most efficient vehicle of co-operation the modern world has yet discovered. Into co-operation on this basis every faithful band of believers is sacredly obligated to enter.

7. AMENABLE TO LEADERSHIP

Finally, an efficient church in our modern world demands consecrated, competent, trained leadership.

The divinely appointed leader of a New Testament church is its pastor. He is not only a leader, but a trainer of leaders. If he fails, failure may almost always be traced down the line of his church officers and leaders.

Never were heavier demands made upon the pastor for competency than to-day. Ours is an age of specialists, and the preacher must measure up in his sphere to the trained business and professional men and women to whom he ministers, else he and his cause will be discredited. Baptists have wisely refrained from setting up educational requirements for entrance into the ministry, believing that God can on occasion use even an uneducated preacher to his glory, but in actual practice the churches, in country, town and city, are declining to request the services of untrained and incompetent men. On the other hand, so keen is the appreciation of an efficient ministry that the success of the competent man is often endangered because of constant calls for his services which tempt him to move from pastorate to pastorate instead of remaining with his church until he shall have rendered to it and the community his maximum contribution.

The modern world, therefore, demands that in addition to his personal piety and call of God the pastor shall be a trained man. He can scarcely go where he will not have college-bred men and women in his congregation. To command their attention and co-opera-

tion he too should have a college education, or its equivalent. The men and women of power and influence whom he must reach and win will be, for the most part, specialists. He too must be a specialist, knowing his subject with no less thoroughness than the physician, the lawyer, the educator, the banker, the manufacturer, the scientific farmer, know theirs. If he goes where this degree of culture does not exist, in backward communities at home or in distant mission fields, there is all the more need of these resources of specialization upon which to draw. All this makes necessary seminary training, where for a period of years he will be steeped in the study of the Scriptures, particularly in the original languages; where he will become acquainted with theology, church history, missions, current religious thought, sociology, homiletics, and all else that relates to his specialty as a leader and moulder of religious thought.

In addition, we have recognized that to meet the complex demands of the modern world the Christian leader must at least put himself in the way of becoming a practical efficiency expert in church organization and administration. However excellent his textbook instruction, he will be compelled to learn to do by doing. Surely there was never a day of greater opportunity than that in which we live, and the young men and women preparing themselves for efficient spiritual leadership to-day will tomorrow go out to meet the challenge of unparalleled privilege and responsibility.

CHAPTER III

THE QUEST FOR EFFICIENCY

I. New Testament Fundamentals

An open-minded, unprejudiced study of the New Testament yields the following assured basal beliefs of Baptists:

1. The Bible, the inspired Word of God, is the sufficient and final rule of faith and practice. It is an open book for each believer to read and interpret for himself, under the guidance of the Holy Spirit.

2. Religion is personal and spiritual. It is brought into our souls through saving faith in Jesus Christ as the Son of God. Each one must find God for himself, through repentance and faith.

3. Baptism is a symbolic, or pictured truth, not a saving ordinance, and is a public profession of faith in Jesus Christ as the Saviour. New Testament baptism is by immersion, which alone preserves its true meaning.

4. The Lord's Supper was left by Christ to baptized believers in him as a reminder of his atoning death, of his resurrection and second coming, and of the tie of faith which binds the believer to the Saviour.

5. The churches which Jesus commanded his disciples to organize are local, made up of baptized believers only, and are independent bodies. These churches are God's agency for the spread of his kingdom to the uttermost part of the earth.

6. All believers in Christ are equal in a church, the only special privilege being that of Christ-like service.

7. The church and the state are separate. Each must take notice of and each serve the other, but

neither should exercise authority over the other. There should be a free church in a free state.

II. The Period of Transition

The quest for efficiency in organizing and directing the forces of Christianity began early, and has continued to this hour. These efforts at increased efficiency led in many directions. Some plans were undertaken through ignorance and lack of judgment; some through selfish desire for power; many were honest efforts on the part of earnest, sincere men to improve the organization of the church and render its work more effective. A remarkable fact is that wherever fundamental New Testament principles were departed from the door was opened for a multitude of evils to enter. The Roman Catholic church is an outstanding example of success in achieving efficiency at the expense of the New Testament principles. From the Council of Nicæa in 325 A.D. to the Vatican Council in 1870 the Roman hierarchy slowly developed into a system of church organization and management that, for the ends proposed, is unequalled for efficiency.

The process of transformation from the ideal of the first to the ideal of the tenth to sixteenth centuries regarding the church was gradual, and may be readily traced. Many influences combined to bring about the changes from the "little democracies" of the early Christian era to the papacy of the middle ages.

1. JEWISH INFLUENCES

The first Christians were Jews, and naturally carried over into Christianity Jewish conceptions of religion. Frequent mention is made in the Old Testament of the "congregation," sometimes translated in the Greek Septuagint *ecclesia*, and sometimes *synagogue*. The Jewish "congregation" was a politico-religious affair in which the "elders" were, as a rule,

representatives of the people. The synagogue of post-exilic times was a much more definitely organized institution, in which the "elders" were charged with the administration of affairs and with discipline, and in which religious worship and teaching were maintained. To make the Jewish "congregation" or synagogue the model of a Christian church is unwarranted, although it is easy to see that this type of religious organization would naturally and powerfully influence the type developed by the Jewish disciples of Jesus.

Jesus himself gave no explicit directions regarding the details of organization of the church, but laid down fundamental principles to which the organization must conform in all ages. From the Jews undoubtedly came ideas of an institution for worship, teaching, preaching, fellowship, united action, delegated authority. Under the guidance of the Holy Spirit these ideas were incorporated, so far as they were not in violation of the principles laid down by Jesus and the inspired writers, in the resultant churches of the apostolic period. That these Jewish influences in later times should be given undue weight in the effort to improve on the original model is but natural.

2. GENTILE INFLUENCES

Among the Romans religion was highly organized. Jesus left no room for doubt that the gospel was for the Gentiles as well as the Jews. It soon became apparent that Christianity was to win its great successes not among the Jews but the Gentiles. Gentile influences, however, do not seem to have affected the primitive church organization. These influences were to be brought to bear later on, and were destined to become the controlling factor in the shaping of mediæval ecclesiastical organization. Many of the unscriptural elements that obtain even to-day in pedobaptist bodies may be traced directly to heathen influences and contact of the churches with Gentile re-

ligious and political institutions during the early centuries.

3. EARLY CHRISTIAN FATHERS

In general, the writings of the early Christian "Fathers" reveal a gradual growing away from the New Testament model, although the local independence of the churches is recognized, and their autonomy distinctly asserted. The church at Rome appears to be growing in power and leadership, and the idea of a "Holy Catholic Church," corresponding in extent of spiritual power to the Roman Empire in the realm of civil government, begins to emerge. The term "apostle" is restricted to Paul and the Twelve; the diaconate becomes an order of the clergy; local episcopacy appears in modified form here and there; a trace of distinction between bishops and elders is evident. The remarkable efficiency of the centralized Roman government no doubt influenced the thinking of churchmen, and predisposed them to a similar conception of church government.

III. The Consequences of a Mistaken Ideal

The Romans prided themselves on being "practical." Their system of government, in spite of its flaws, was the best the world had ever known. The Roman Empire persisted over a period of nearly a thousand years, and was the most stable and enduring of any nation of history.

When the Emperor Constantine became a nominal Christian (323 A.D.) the status of Christianity was at once changed. It now came under the protection of the state, and soon assumed the place of state religion. It is perfectly natural that the Roman government should have soon become the model of church organization. In course of time "the church" became practically a duplicate of the Roman government, even to the dress and paraphernalia of the church officers.

The Roman system was built upon the idea of authority. This authority found practical expression in a finely graded series of officers, from emperor down to the most obscure army captain. Jesus described the system perfectly when he said, "The rulers of the Gentiles lord it over them, and their great ones exercise authority over them." The centurion understood this when he said, "I also am a man having authority; and I say unto one, Go, and he goeth; and to another, Come, and he cometh."

The early Christians were comparatively few in numbers, loosely organized, held together only by bonds of common faith and love. How could they be welded into a compact body whose united strength would resist the enemy and win victories for their cause?

The New Testament clearly provided for leadership—men who would serve as overseers, whose influence should compare with that of the Jewish "elder," whose business should be that of minister or shepherd to the people. In addition, certain laymen should be chosen as helpers, or "deacons," to assist the pastor or overseer in his work. What more natural, following the Roman order and the line of least resistance, than that there should develop orders in the ministry?

From about 150 A.D. to the Council of Nicæa in 325 A.D., we see this development gradually progressing. The bishop soon appears apart from and superior to the presbyters ("elders") and deacons. Then the bishop of the large city churches begins to secure the pre-eminence. That his place might be made secure, the bishop succeeds in having the rites of confirmation and ordination reserved to himself. This gave to him enormous power, since no one could be received into the church or ordained to the ministry without his consent. All the while the idea of a "Catholic" or universal church was taking shape, strengthened by the conferences, or "synods," or "councils," which constantly grew in influence and authority.

The Council of Nicæa (325 A.D.) followed the conver-

sion of Constantine, who now took Christianity under state protection. This council assumed the prerogative of a legislative body. Its rulings were binding, and were enforced by law. The five great cities of the East—Rome, Constantinople, Alexandria, Antioch and Jerusalem—became known as the Patriarchate, and because of her supremacy as capital of the Roman Empire and seat of religious, cultural and political authority, the city of Rome took the pre-eminence, and the bishop of Rome, or "pope," became the overshadowing authority in Christendom, corresponding to the emperor in the political sphere. Thus by the close of the sixth century the papacy has taken fairly definite shape. Efficiency in organization has been secured, but New Testament churches have begun to disappear.

Gregory I (590-604), bishop of Rome, was a vigorous, able, ambitious man. He was followed by a line of able, often unscrupulous, but always ambitious men, who consolidated the gains made, and created a huge religio-political machine, with Rome as the center and the pope at its head. Territorial expansion took place through missions—England, France, Germany, Sweden, Denmark, being brought under the sway of the papacy. Along with this was tremendous growth in political power—severance of Rome from the Eastern Empire, strengthening of political influence of bishops during the decay of the Roman Empire and barbarian invasions; establishment of new Western Empire under Charlemagne; acquisition by the Roman see of territory in Italy.

Thus the hierarchy grew in power and efficiency to the ascension of Hildebrand, or Gregory VII (1073), a man of great power and ambitions. The Roman hierarchy with the pope at its head became now an established fact, claiming "with daring assumption over all other forms of Christian belief to be the one church universal, the mystical body and holy bride of Christ."

The final period in this development dates from Pope Gregory VII to the Reformation inaugurated by Luther

in 1517. Gregory's claims to supremacy were advanced even further by Innocent III (1198-1216), the papal hierarchy in Western Europe daring to assert and maintain its authority over church, state, education, industry, art and literature, faith and conscience. Let us not forget, however, that during all this time there were protests of reformers, many of whom gave up liberty and life rather than submit to the audacious claims of Rome. Yet efficiency in ecclesiastical organization reached its ultimate height by the close of this period—a sobering example of the consequences to which wrong ideals in church polity will eventually lead.

IV. The Catholic Achievement

Roman Catholicism at the close of the fifteenth century had sunk to almost inconceivable depths of iniquity. The story of Martin Luther and his ninety-five theses needs no repetition. His daring stand in 1517 marks the beginning of the Reformation period, the most significant since the days of the apostles.

On the Greek wing of the Catholic church the Reformation had but little effect. On the Roman papacy the effects were profound and far reaching. A counter-reformation was instituted, which developed the Jesuits and the inquisition. Through the Jesuits a system of schools was devised that did more to save Catholicism in Europe than any other factor; and the inquisition brought to bear all the vast political power of the church to suppress the Reformation by force.

The Council of Trent was called by Pope Paul III and Charles V of Spain for the suppression of the reformers. A standard of orthodoxy was fixed, and Catholic polity finally and fully defined, with the pope at the head. The following oath was devised for the candidate for admission into the Catholic Church:

"I acknowledge the Holy Catholic, Apostolic and Roman Church, for the mother and mistress of all churches, and I promise and swear true obedience to

the bishop of Rome, successor to St. Peter, Prince of the Apostles and Vicar of Jesus Christ."

The political power of the papacy, weakened by opposition of Protestant princes and by Napoleon I, was at length completely broken down in 1870-71. The French defeat at Sedan caused removal of troops from Rome, and King Immanuel, Italy's ruler, took possession of the papal states, completely annulling the pope's political power. Each succeeding pope has kept up the fiction of considering himself a prisoner in the Vatican, the official headquarters of the papacy. By a strange irony, at the very time the last vestige of power was disappearing, the Vatican Council (1870) declared the pope infallible, the supreme head of the church, the eternal pastor of the flock of Christ!

The Vatican Council crystallized the century-long development of Catholic ideals of efficiency, so that the following may be taken as the ultimate achievement of Romanism in church organization:

Deacons, the lowest order of the clergy, are assistants to the bishops; they are especially charged with finances and the care of the poor, and are in line of promotion.

Next above the deacons are *priests*, in charge of congregations or parishes, together with specially appointed missionaries and workers. Of course they have no voice whatever in their appointment.

Above the priests are the *bishops*, who preside over dioceses. They possess large powers and control affairs with a considerable degree of authority.

Above the bishops are the *arch-bishops*, appointed from provinces of the church in various parts of the world. They are called "Princes of the Church." In addition there are many special officers—legates, nuncios, etc. The archbishops are accorded great reverence by priests and people, and usually are men of outstanding ability, especially in politics. They possess practically supreme authority in the local churches.

Above the archbishops are the *cardinals*, who constitute the pope's cabinet—70 members—14 deacons, 50 priests, 6 bishops. They meet at the call of the pope for consultation, and at the pope's death elect one of their own number as his successor.

At the head of the whole system is the *pope*, or "papa," or father of the church, Bishop of Rome, Archbishop of Italy, Patriarch of the West, Eternal Pastor, Vicar of Christ on earth.

The people are practically without voice in the affairs of the church. Obedience is their highest duty. The system is a huge politico-religious machine. Its chief emphasis is on organization, and on money, which it extracts by means of every device known to greed and cunning.

V. Protestant Efforts at Efficiency

The doctrinal break with Rome, on the part of the reformers, was more complete and thorough-going than the break in matters of practical organization and administration. The tendency was to retain the familiar and effective church polity of Rome, in spite of its inconsistency with evangelical principles. The importance of a sound ecclesiology is seen in the theological compromises which followed in order that Catholic efficiency might be maintained. For instance, infant baptism is inconsistent with the doctrine of any evangelical body; yet it was retained because it is absolutely essential in a Catholic conception of church polity, and the pioneer Protestant leaders who gave shape to the polity of the various groups whom they represent did not dare to break completely with the Roman conception.

1. THE LUTHERANS AND THEIR POLITY

In theory Luther believed in a simple New Testament polity; in practice he leaned for protection upon the state. Lutheran churches in Europe have been and are essentially state churches.

In Europe the government appoints superintendents from among the pastors, who in turn appoint pastors and other officers. Synods and Consistories, made up of laymen, as well as pastors, give a degree of representation to the congregation.

In America a modified episcopacy has been developed, somewhat between the Presbyterian and the Congregational.

2. THE PRESBYTERIANS AND THEIR POLITY

The founders of Presbyterianism, Zwingli and Calvin, were closely related to Luther and held much in common. At first they placed much dependence on the state. This was true in Geneva in Calvin's time, also in Scotland under John Knox. In England efforts failed to secure the establishment of Presbyterianism instead of episcopacy by a very small margin.

The Presbyterian polity is that of representative government. The local congregation elects representatives, who consist of "ruling elders" in the church, or session. The church also elects its minister, or teaching elder. Thus considerable autonomy is given to the local church.

The "presbytery" is the next unit in church government and consists of an equal number of ministers and elders. The presbytery compares somewhat with our district association.

The "synod" consists of a number of presbyteries within a given territory (compare our state convention).

The "general assembly" is the highest court of the church, or court of appeals. It is made up of one minister and one elder from each presbytery.

3. THE EPISCOPALIANS AND THEIR POLITY

The separation of the Church of England from Rome was the result of a personal quarrel of Henry VIII with the Pope. The Church of England at first was wholly

Catholic except in name. The struggle between Protestant and Catholic parties resulted in many modifications and some reformations, the so-called "Protestant Episcopal Church" being the outcome.

In England there obtains a strange mixture of civil and ecclesiastical government. Nominally the king and Parliament rule the church, which is supported by public taxation. The bishops and some of the lay clergy are appointed by the government, except in certain "benefices" controlled by proprietors of large estates. Many of the bishops sit in the House of Lords, and the Archbishop of Canterbury is "primate" of all England. Of course there is much dissent, and practically complete religious liberty.

In America, the local church is governed by a board called the "vestry," elected by the congregation.

The territory is divided into parish, diocese, general convention, with priest, bishop and archbishop in charge, in ascending series.

The bishop is in charge of the diocese and has jurisdiction over such matters as are not regulated by general canons of the church.

The General Convention consists of two houses, (a) bishops, and (b) clerical and lay deputies. The consent of both houses is necessary for the enactment of legislation.

4. THE METHODISTS AND THEIR POLITY

This body is a vigorous offspring of the Church of England. It originated about the middle of the eighteenth century with the revival movement of John and Charles Wesley. "Societies" spread, and at length the break came with the Church of England when the demand was made for preachers to be allowed to administer ordinances as well as priests and bishops of the Church of England. Thus these "societies" became churches. In England "conferences" were instituted to look after the "societies." These conferences were

composed of preachers with officers corresponding to the later "presiding elders."

In America Thomas Coke was ordained by Charles Wesley as "Superintendent of the Societies." He then ordained Francis Asbury, and in 1784 Coke and Asbury, with other Methodist preachers, met in Baltimore. Asbury declined Wesley's appointment unless confirmed by election of his brethren. At this meeting Coke and Asbury were elected to the superintendency of Methodist Societies in America, and given the title of "Bishop." Thus the Methodist episcopate was established.

Methodism in its polity is essentially hierarchial, the government of the churches being chiefly in the hands of the preachers. The officers are: Steward, pastor, presiding elder, bishop. Denominational affairs are managed through a series of conferences: (a) the local church conference, held in each church, composed of pastor, local preachers, trustees, class leaders and other church officers; (b) the quarterly conference, for local churches, under the presiding elder; (c) district conferences, for groups of churches within a given district, also presided over by the presiding elder; (d) the annual conference, representing several districts, presided over by the bishop, with appointive and disciplinary, but not legislative power; (e) the general conference, which meets every four years, and is composed of clerical and lay representatives from various annual conferences. The general conference elects bishops and other general officers, creates new conferences, makes changes in conference boundaries, controls institutions and general benevolent interests of the church and enacts new legislation.

Membership in Methodist churches is of two kinds—regular and probationary. Children are looked upon as members of the church universal, when sprinkled in infancy, but are not members of the local church until received upon public profession. Members are frequently received on probation, to become

members in full standing upon evidence of conversion and faithfulness.

5. CONGREGATIONALISTS AND THEIR POLITY

The Anabaptists seem to have been the first to insist on a return to the New Testament for church polity. In England the movement was championed by Robert Browne, about 1580. Persecuted for non-conformity, the Congregationalists fled to Holland, and thence under John Robinson to Massachusetts. They did not come over fully to Baptist views, retaining infant baptism, and later becoming more or less affected by Unitarianism.

Their officers are deacons and pastors, with the functions and duties suggested in the New Testament.

The local church is independent and self-governing; these churches join in advisory councils for examination and ordination of ministers, installation of pastors, and the recognition of churches. The local associations are primarily ministerial and meet for the purpose of fellowship. State associations or conferences, consisting of ministers and laymen, meet for conference concerning ministerial and benevolent work. The Triennial National Council is composed of all local associations and conferences, and is purely advisory in authority.

6. SOME NECESSARY CONCLUSIONS

The conclusions to which we are forced by an historical sketch of the development of church polity among the various Christian groups are inescapable.

The simple, easily understood, efficient polity of the New Testament has been departed from, in theory and in practice, by all Catholic and pedobaptist bodies.

At the poles from the New Testament polity stands the Catholic hierarchy, the result of a thousand years of shrewd experiment looking toward centralized efficiency; in between are all the so-called Protestant bodies (Baptists excepted) whose polity is Catholic

where it is not New Testament; and coinciding with the New Testament conception, in theory at least, at the furthest extreme from Catholicism, are the Baptists, with whom many pedobaptist bodies have much in common as they have abandoned Catholic practices, and from whom they differ as they have persisted in these practices.

Church polity is not incidental, but fundamental, and influences doctrine as well as practice. Departure from New Testament principles in ecclesiology brings inevitably serious consequences and makes for ultimate loss of spiritual power, even though there is apparent gain in material effectiveness.

CHAPTER IV

EFFICIENCY IN CO-OPERATION—THE BAPTIST IDEAL

1. THE BAPTIST CONCEPTION AND PROBLEM

We have seen that in the Baptist conception each church is local, independent and autonomous. There are no orders in the ministry, and all members of a Baptist church are equal. These voluntarily associated believers bear to each other the relationship of a family (Eph. 3: 15). The interests of the family are common. Unity comes from mutual love and confidence. There is liberty within the limits of love and loyalty. Each may do as he pleases, but must please to follow Christ and conserve the welfare of the whole body. When this is refused the bond of fellowship is broken, and loss is sustained by the offending member, his brethren, and Christ. The only recourse of the church in such case is that of influence and persuasion, failing which fellowship may be withdrawn.

The problem is how to secure concerted action—to unite for worthy purposes the individuals of a given church, and the churches of like faith within a given territory, and throughout the world, without violating this fundamental New Testament conception. No individual can carry on the work of a church, and no one church can carry out the whole program of Jesus. Can there be effective co-operation in a pure spiritual democracy?

2. HOW AMERICAN BAPTISTS CONFRONTED THE PROBLEM

At the beginning of the nineteenth century, American Baptists were few, scattered, and weak. They were not without influence—witness their successful

stand for religious liberty—but they possessed no organized strength. In 1812 three missionaries were sent to India by the Congregational “American Board of Commissioners for Foreign Missions”—Mr. and Mrs. Adoniram Judson, and Luther Rice. Their conversion to the Baptist position is a familiar story. Judson wrote to Dr. Baldwin, pastor at Boston, offering himself as a Baptist missionary, “should there ever be formed a Baptist Missionary Society for the support of Foreign Missions.” As a result, “The Baptist Society for the Propagation of the Gospel in Foreign Parts” was organized a few months later, in Philadelphia. This resulted in the organization of the Baptist General Convention, including all the Baptists of the United States. It met every three years, hence called the “Triennial Convention.” Luther Rice returned to America in 1813, and became the field agent of the Triennial Convention, mightily stirring the churches.

3. THE PURPOSE, FUNCTION AND DISSOLUTION OF THE TRIENNIAL CONVENTION

The Triennial Convention was not supported by the churches as such, but by individuals. Its membership was composed of those Baptists who gave to the support of foreign missions. Soon the functions of the Board were enlarged so that it came to exercise a sort of supervision and management over the larger general Baptist interests. At once certain Baptists began to protest and grow suspicious, fearing that it looked in the direction of centralized Baptist authority. Accustomed to a governing class, with vivid memories of intolerance and persecution, these Baptists looked with disfavor upon anything that seemed to savor of autocracy in religion. Our national democracy was in its infancy, and loyal Baptists were profoundly concerned for its future.

So long as the Convention confined itself to missions all went well, although there was vast indifference

even when no opposition. But after a while the leaders of the Convention began to inject into the discussion matters foreign to the Convention's original purposes. Heated discussions arose over the Indian question, states' rights, etc. At length African slavery became an issue, and it was voted that no missionary would be sent out who owned slaves. The result was the withdrawal of members from the Southern states, and the Triennial Convention went to pieces. "A delegated form of Baptist co-operation was seen to be a failure."

The work of the Triennial Convention did not cease with its dissolution. Its business was split up into various parts, a "society" having in charge one or more lines of activity. Thus there came to be the Foreign Mission Society, the Home Mission Society, the Publication Society, etc. By contribution of certain sums persons became members for a term of years, or for life. Meetings of these societies were usually held annually at the same place, but succeeded each other in point of time, and were separate and distinct.

II. The Southern Baptist Convention

1. THE CONVENTION ORGANIZED

The Triennial Convention split upon the rock of assumption of undue authority. It undertook to pass judgment upon a debated point that related to politics rather than to missions. A call was issued, and in 1845, in Augusta, Georgia, Baptist messengers met to consider the organization of a Southern Baptist Convention. A constitution was adopted in which the purpose of the Convention was described as "carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel." Wise leaders have vigorously defended this original purpose, and up to the present there has been little

serious departure. Baptists have studiously avoided the conception that the Southern Baptist Convention is a "General Assembly," with power to commit the whole Baptist family to any view or plan of action. The power of the Convention is that of influence alone.

2. THE CONVENTION'S CONSTITUENCY

The Southern Baptist Convention is now composed of two classes of members—financial and associational. The first are those who have paid as much as \$250 for missionary purposes, or messengers from churches that have paid as much as \$250 for each representative. In order that weak churches might not be without representation, one representative is admitted from each co-operating association, provided he is elected at the annual meeting of the association. As a matter of fact, in present practice the various state boards combine all gifts from the Baptists of the state, divide by \$250, and issue cards to all who apply until the allotment is exhausted. In the Hot Springs meeting, 1918, women were admitted as messengers, with right to vote. In recent sessions of the Convention practically all restrictions were removed as to distinction between messengers and visitors.

3. OFFICERS AND COMMITTEES

The officers of the Convention consist of president, four vice-presidents, treasurer, auditor, and two secretaries, who are elected annually. By virtue of their office they become ex-officio members of the several boards.

The Executive Committee of the Convention is composed of the president and secretary of the Convention, one member from each of the boards, and one additional member from each state represented. "The president and secretary of the Convention shall be ex-officio chairman and secretary of the Committee: the members from the boards shall be elected by the boards, and the members from the states shall be

elected by the Convention and have no official connection with the Convention or any of its agencies. Its duties and functions shall be as follows:

“(1) To act for the Convention during the interim of its meetings on matters not otherwise provided for in its plans of work; (2) to have oversight of arrangements for the meeting of the Convention with authority to change, if necessary, the time and place of meeting; (3) to act in an advisory way on matters of policy and co-operation arising between the boards of the Convention; (4) to hold meetings at such times and places as it may select, the necessary expenses of such meetings to be a charge equally divided among the boards of the Convention; (5) to make report of its proceedings and receive instructions at each annual meeting of the Convention. The Committee shall have no further duties except as other things may be committed to it by the Convention itself.”

4. BOARDS AND THEIR FUNCTIONS

Provision is made for as many Boards of Managers as may be necessary for carrying out the benevolent purposes of the Convention. As now constituted, these boards are made up of eighteen members residing at or near the locality of the Board, and one member for each co-operating state. The corresponding secretary is elected by the Convention, other employes are chosen by the Board. The members of these boards receive no compensation for their services.

In the original purpose it was intended that the Southern Baptist Convention should be a deliberative body. Its annual sessions, however, soon developed into mass meetings, with inspirational features uppermost. In any large gathering, however harmonious, it is practically impossible for details of old and new business to be thoroughly considered. “Committees,” therefore, become necessary, to make careful investigation and reports, or to carry out the will of the body. What corresponds to a “committee” in a small-

er body, is in the great Convention termed a "board," in that its existence is not ephemeral, but permanent. It is empowered to carry on the work projected by the Convention *ad interim*, and is amenable to it.

The boards possess no authority over the churches and are appointed to act upon the instructions of the Convention. They must make annual reports for the approval or disapproval of the Convention. They receive and disburse the money given by the denomination for the objects committed to their charge. They may stimulate giving by information and appeal, but cannot assess the churches. Gifts made to these Convention boards are from individuals through the churches and not by the churches as such. These boards are the general agencies of Southern Baptists in carrying on their missionary and benevolent enterprises.

5. DIFFICULTIES AND DANGERS

One of the chief difficulties relating to the annual session of the Convention is that inevitably it becomes a mass meeting with four to six thousand messengers present, and yet there seems to be no practicable means of reducing the representation. How may the deliberative character of the body be preserved? Another very serious danger is that its affairs shall be turned over wholly to committees and boards, little opportunity being afforded for the voice of the churches and of the masses to be heard. No more serious demand rests upon the messengers than that they attend these meetings regularly and conscientiously, and give themselves primarily to the business of the session from the first day to the last.

III. The General Boards of the Convention

1. THE FOREIGN MISSION BOARD

When the Southern Baptist Convention was formed there were Southern men in China and Africa as mis-

sionaries, whose support was taken over by the Southern Baptist Convention. The Foreign Mission Board began its work under grave difficulties, but has marvelously grown in influence, achievements and effectiveness. The Board is located in Richmond, Virginia. Its jurisdiction is the whole field of Southern Baptist foreign missions. Through it foreign missionaries are appointed and paid, fields entered, building projects approved, native work and workers assisted, literature created and distributed, gifts for foreign missions solicited and stimulated, information disseminated, etc.

The fields of operation of the Foreign Mission Board were entered as follows: China, 1845; Africa, 1846; Italy, 1870; Brazil, 1879; Mexico, 1880; Japan, 1889; Argentina, 1903; Chili, 1917. In the memorable London Conference of Baptist bodies of the world, held July 19-23, 1920, Southern Baptists undertook responsibility for work, in whole or in part, in Italy, Spain, Portugal, Jugo-Slavia, Hungary, Roumania, the Ukraine and portions of Russia east thereof.

2. THE HOME MISSION BOARD

The home mission problems which the newly organized Convention faced were staggering in their immensity and difficulties. The churches themselves were undeveloped for the most part, and were located in rapidly growing communities in which were multitudes of unevangelized. The pioneer preachers were poorly paid and compelled to give much of their time to secular employment. The churches were untrained in systematic benevolence. Thousands of Indians and millions of Negroes challenged the churches to home mission endeavor. The Domestic Mission Board, begun in 1845, was located at Marion, Alabama. In 1882 it was removed to Atlanta, Georgia, and the name changed to the Home Mission Board. In 1884 the Board took over the work of the Domestic Indian Mission Board. Under wise and heroic leadership this

Board has united Southern Baptists in marvelously effective labors for the evangelization and Christianizing of the South. The work of the Board has been departmentized somewhat as follows:

Cuba and Panama, where substantial beginnings have been made in the establishment of churches and schools and the foundations laid for great progress in district missions.

Mountain schools, where in thirty-eight academies and colleges more than six thousand of the youth of the mountain sections of Alabama, Georgia, Kentucky, Missouri, North Carolina, South Carolina, Tennessee, and Virginia are taught and evangelized.

Foreigners, Indians and Negroes are being reached through special missionaries in the cities in Oklahoma and elsewhere, and through co-operative efforts in effective and gratifying fashion.

The work among *soldiers and seamen* in permanent camps, army posts, base hospitals and aviation fields; and in centers of work for seamen at Jacksonville, Norfolk and New Orleans.

The Department of Evangelism, which employs from thirty to fifty evangelists and singers, who are placed at the services of the churches for evangelistic campaigns in country, town and city. No other mission board in the world, it is claimed, can show such results in evangelism as have been achieved by this department.

Enlistment Department, which was established with a view to the development and nurture of the backward churches of the South. Its work is done primarily in co-operation with the State Mission Board. Dr. Gray says: "We hazard nothing in saying that Southern Baptists are engaged in no work which is more far-reaching in its beneficial results to every phase of our denominational life. Our goal should be every preacher, every church, active in strengthening the home base and strong in giving the message of life to those who sit in darkness."

Publicity Department, through which the churches are kept informed as to home mission needs and achievements, and a valuable literature created for use in the study of home missions.

Department of Church Extension, the work of which has been vigorously and aggressively pressed in order that aid might be given to the more than four thousand homeless Baptist churches of the South in the building and equipment of their church plans. A million dollar fund has been provided, which, however, has proved totally inadequate.

3. THE BAPTIST SUNDAY SCHOOL BOARD

The work of Bible distribution was committed to the Domestic Board. In 1851 the Convention appointed a Bible Board and located it at Nashville. In 1863 Nashville was taken by the Federal army, and during the reconstruction days that followed the work of the Board was placed in the hands of Drs. Broadus and Manly, at Greenville, S. C. In 1873 the work was again committed to the Domestic Mission Board, located at Marion, Ala. In 1891 a Sunday School Board was created by the Southern Baptist Convention with Dr. J. M. Frost as Corresponding Secretary. Something of the work of this Board is indicated in the fact that at the time of its creation, there were 3,332 Sunday schools in the South; in 1923 there were 20,935 Sunday schools with a total enrollment of 2,229,035. The Board's gross income for the first year was \$20,000; its income for 1923, \$1,311,830.22. The Sunday School Board is likewise divided into various departments:

Editorial Department, through which material for the various publications is provided.

B.Y.P.U. Department, responsible for B.Y.P.U. publications and general field work.

Educational and Teacher Training Department, through which are conducted the Board's activities in the interest of teacher training.

Architectural Department, which undertakes to co-operate with churches in the planning and equipping of their Sunday school plants, and in designing church buildings and pastors' homes.

The Organized Class Department, which seeks to unite the organized classes of Southern Baptist churches in a great movement for improvement, enlargement, evangelism, denominational co-operation.

Department of Field Work, by means of which the expert services of field workers are offered to the churches, and to training schools, assemblies, etc.; and by means of which co-operation is made possible with the various state boards in providing Sunday-school and B.Y.P.U. secretaries and other special workers.

Elementary Department, which undertakes to stimulate interest, create literature, train workers, and promote efficiency in the elementary departments of the Sunday schools.

Department of Missionary Publication, responsible for the publication of "Home and Foreign Fields," and the oversight of the various missionary and special days in the Sunday school.

Book and Tract Department, for the securing of manuscripts and the publication of books and tracts.

Department of Bible Distribution, through which Bibles and Testaments are given free, or at nominal cost, to schools and churches unable to provide them otherwise, and for distribution for missionary purposes.

Department of Administration, recently established to aid Sunday-school workers in the solving of administrative problems, and to issue literature in the interest of efficiency and enlargement.

Department of Survey, Statistics and Information, the latest department to be established, charged with responsibility for gathering accurate and reliable information concerning all phases of Southern Baptist life.

4. THE RELIEF AND ANNUITY BOARD

This Board was established in 1918, and located at Dallas, Texas. It was established in response to the demand that Southern Baptists make more adequate provision for their aged, disabled, or retired preachers, together with their dependent families. In 1917 the Baptist Sunday School Board gave \$100,000 toward a permanent fund for this purpose, which has grown to more than a million dollars in three years. The Board conceives of its functions as follows:

(1) Education and agitation in the interest of a living salary for the preacher. (2) The relief of disabled and retired ministers and their dependents. (3) Annuity benefits for these ministers, or their dependents, upon payment of 20 per cent of the necessary premium for an annuity in the sum of \$500 at the age of 68, or upon disability; three-fifths of this amount to accrue to dependents in event of death.

The work of the Board is divided into two departments: (1) The Relief Department; (2) the Annuity Department.

The aim of the Relief Department is to give to disabled ministers as well as to those who have grown old in the service, and have come to their day of retirement, and to their widows and orphan children, such aid as their exigencies demand, and as the Board's financial condition will allow; and in so doing effect an organization that shall do away with state lines, regarding all of our beneficiaries as one family, as wards of the Southern Baptist Convention with the Relief and Annuity Board exercising the gentle office of protector and guardian.

The two-fold aim of the Annuity Fund is thus stated:

(1) To provide for its members an old age annuity of \$500 after they become 68 years old. (2) To provide a disability annuity of \$500 should they become totally and permanently disabled before reaching 68.

5. THE EDUCATION BOARD

In May, 1915, a commission on education was established by the Southern Baptist Convention to study educational conditions in the South, particularly as they related to our Baptist institutions. For four years this commission rendered valuable service through its published tracts and newspaper articles, its surveys, reports and recommendations. The commission came to the conclusion that it was necessary to have a permanent board similar to the other boards of the Convention for this vitally important work. Accordingly at the meeting of the Convention in 1919, a report was offered recommending the establishment of such a board, the heart of which was expressed in these words: "The work of the proposed Education Board shall be the promotion of education throughout the South, and especially education under Baptist organized control and for distinctly Christian ends." The commission's report was referred to a committee which concurred in the recommendation, and upon vote of the Convention the Board was created.

In its first annual report to the Convention, the corresponding secretary summarized his conception of the mission of the Board thus: (1) To enable the denomination as a whole to function in the realm of education; (2) to enable our educational institutions, individually and collectively, to function in the work of the denomination; (3) to enable the denomination and its schools unitedly to function more largely in the life of the world to-day.

The proposed activities of the Board may be thus briefly outlined: (1) The Board is to be a clearing house upon educational matters, particularly as affecting Baptists in the South; (2) the Board seeks to co-operate as far as possible with the other general boards of the Convention, and with the various state agencies in all educational matters; (3) the Board has undertaken to conduct a constant propaganda of enlightenment—the creation and stimulation and intensi-

fyng of interest in Christian education throughout the South; (4) the Board seeks to conserve Baptist interests in colleges and universities; (5) the Board proposes to render as much service as possible in standardizing the curricula of our denominational schools and colleges; (6) the Board expects to throw its full weight into the campaign throughout the South; (7) the Board will seek to secure bequests for our schools, and especially a system of scholarships for worthy young men and women.

6. THE BAPTIST WOMAN'S MISSIONARY UNION

One of the most interesting chapters in the history of Southern Baptists is that which relates to women's work. The story has been told by Miss Fannie E. S. Heck in her delightful book, "In Royal Service." This book should be read by every pastor who desires to understand the genius of this organization, which has had such marvelous growth and results.

Women's Missionary Societies came into existence as early as 1802. They were greatly stimulated by the return of Luther Rice from Burma, whose appeal for foreign missions met with sympathetic and hearty response among Baptist women. The organization of these women's missionary societies was looked upon with suspicion and even antagonism on the part of the churches. There followed a long struggle, from the organization of the Southern Baptist Convention in 1845, to the formation of the "Woman's Missionary Union, Auxiliary to the Southern Baptist Convention" in 1888. The new organization was effected after long and fiery debate in the Convention, and was known at first as the "Executive Committee of the Woman's Missionary Societies, Auxiliary to the Southern Baptist Convention." The Women's Missionary Societies of a majority of the Southern states had already been organized as auxiliaries to the state boards or conventions. It was now proposed to unite all these organizations for a two-fold object: (1) to distribute

missionary information and stimulate effort, through the state central committees, where they exist, and where they do not, to encourage the organization of new societies; (2) to secure the earnest and systematic co-operation of women and children in collecting and raising money for missions.

From the adoption of this constitution and the recognition of the organization as an auxiliary to the Convention, the Woman's Missionary Union has proved an increasingly important factor in Southern Baptist life. It has united the women of the church and of the South for systematic benevolence, for mission study, for Bible study, for personal service, for the deepening of the spiritual life of the churches. A graded system has been developed, which embraces the mature women in the Woman's Missionary Society, the younger women in the Young Women's Auxiliary, the boys and girls in Royal Ambassador Chapters and Girls' Auxiliaries, and children in Sunbeam Bands.

7. THE LAYMEN'S MISSIONARY MOVEMENT

The Laymen's Missionary Movement, Auxiliary to the Southern Baptist Convention, is an outgrowth of the movement to enlist laymen more largely and definitely in the missionary activities of the Convention. The organization corresponds to that of the Woman's Missionary Union, and of the general boards—a local board of eighteen members and a general board consisting of one representative from each State of the Convention. The headquarters are at Knoxville, Tenn.

The movement was organized for the following definite purposes: (1) to create literature on stewardship, and to emphasize the doctrine of stewardship among the men of the churches; (2) to organize laymen for effective service in the churches and the denomination; (3) to improve and systematize methods of raising money for the support of the churches and denominational causes; (4) to create and maintain greater zeal and interest through laymen's conven-

tions; (5) to promote intelligence among Baptist laymen along all lines of missionary, benevolent and educational effort.

Among the suggestions made by the committee in its 1920 report regarding the work of the Laymen's Missionary Movement may be mentioned the following: that the movement continue its efforts on behalf of better pastoral support, larger church attendance, the formation of stewardship bands, bequeathing at least a tenth to the Lord's work, organization of men's unions, the holding of conventions, a larger circulation and reading of literature including the state denominational paper and "Home and Foreign Fields," and the fullest co-operation with the evangelistic and the enlistment agencies. It is also suggested that the Laymen's Committee in each state, in conference with the state board, consider the advisability of employing a zealous and capable layman as stewardship secretary to supplement the work of the corresponding secretary.

IV. State Missions in the Baptist Scheme

1. DEVELOPMENT AND FUNCTIONS

State mission history. Historically, the state mission organization came into existence prior to the Southern Baptist Convention. On the same principle that individuals unite to increase their strength, churches may group themselves into district associations and these district associations within a state may form a "general association." The state organization developed independently of the Southern Baptist Convention. The relation of the State Mission Board and the boards of the Southern Baptist Convention is that of one independent Baptist body to another. Our state organizations have come into existence in the following order: South Carolina in 1821, Georgia in 1822, Alabama in 1823, Virginia in 1823, North Carolina in 1830, Missouri in 1834, Maryland in 1836, Mississippi

in 1836, Kentucky in 1837, Arkansas in 1848, Louisiana in 1848, Texas in 1848, Florida in 1854, Tennessee in 1874, New Mexico in 1900, Oklahoma in 1906, Illinois in 1907.

The story of state missions is a story of growth and progress. At first the organizations were weak and limited in their scope. The primary purpose for which the associations united in a general association or convention was that of information, counsel, inspiration, fellowship. The first co-operative efforts were in the direction of state evangelism. This led to the co-operation of the stronger churches and associations in the effort to take care of religious destitution within the state by sending missionary workers into needy fields, aiding weak churches to build, supplementing the salaries of pastors whose churches could not support them. Gradually this co-operative work developed into the vast and varied enterprises, co-operative and otherwise, which head up in the headquarters of the State Mission Board. From total resources of less than half a million dollars in 1908, the income of the various state mission boards now totals approximately two millions per year.

State mission functions. Taking the General Association of Kentucky as an example, let us look at the constitution and functions of this body. The General Association is composed of individual Baptists, who go to its annual session as messengers from the churches, with no delegated authority. These messengers go from the churches and from the district associations on a numerical and financial basis, combined. As in the Southern Baptist Convention, the General Association elects its officers each year. In order that the body may operate throughout the year, a State Board of Missions is elected. This board is nominated by a committee appointed by the moderator, or chairman. The nominating committee reports to the general body its recommendations, and the association accepts or modifies the report. This State Mission Board represents

the General Association between its annual meetings. It is composed of 44 members, located in various parts of the state. A corresponding secretary is employed, and with him is associated an office force sufficient to carry on the multiplied details of the work.

State mission interests and activities. The State Mission Board, thus constituted, is divided into committees to consider and conserve Baptist interests within the state. These respective committees are responsible for the following departments of work: (1) state missions proper, for the employment of missionary pastors, whose salaries are paid by the Board in whole or in part; (2) enlistment department, with oversight of secretaries and evangelists employed for the development of the churches in methods, organization, evangelism; (3) general evangelism, for evangelistic service throughout the state; (4) district associational missions for co-operation with the district associations in their missionary needs and efforts; (5) colportage department, for the distribution of tracts and books; (6) city missions and work among negroes and foreigners; (7) Sunday-school and B.Y.P.U. work, for increased efficiency through the state; (8) W.M.U. work, for unification and effectiveness among Baptist women of the state; (9) the "Western Recorder," owned and operated by the General Association for publicity purposes; (10) co-operation in securing pledges and collecting the money for South-wide objects.

2. UNDERLYING PRINCIPLES IN STATE MISSIONS

Some months before his death, Dr. J. B. Gambrell, for many years state mission secretary of Texas, and for four terms president of the Southern Baptist Convention, wrote by special request a statement of fundamental underlying principles regarding state missions in the Baptist scheme of work, from which the following is adapted:

The church-unit of organization. We will commence with the church-unit. This is really the only divinely

appointed body in Christendom. It is local, but every church is set by its divine constitution and spirit to reach out and to reach on to the ends of the earth. This the churches can do by co-operation. There is a well-defined doctrine of co-operation in the Scriptures, always on the voluntary principle. In order to promote co-operation in a limited area we have associations. In order to promote co-operation state-wide we have state organizations.

State mission enterprises were rather late coming into some of the states. The result was a great waste. Associations all operating in limited areas circumscribe the vision of the people. Many of them evangelized their limited territory, and then, because there was no connection outward, they ceased from their labors and stagnated. The distance was entirely too far from the district association to the boards of the Southern Baptist Convention. The inauguration of state boards bridged this space and the state boards have become of tremendous significance in the Baptist system of organization. They are able to touch every association in the state. They have the advantage of state feeling. This has enabled the state boards to enlist the associations and the churches in a way that the more remote boards could never have done. Far more than is generally appreciated, the state boards have vitalized and saved the associations by enlisting them in the larger work.

The State Boards and the General Boards. The connection between the state boards and the boards of the Southern Baptist Convention is close and exceedingly important. A state board satisfied with attending to state evangelization would fall a victim to the same mistake that stagnated many of the associations. It would stagnate like the Dead Sea for lack of outlet. But the state boards have, in a remarkable way, fulfilled their high mission in connecting outward and becoming auxiliary to the boards of the Southern Baptist Convention. The recent progress made by the denomi-

nation has been largely due to the co-operation between the state and general boards.

It should be kept in mind all the time that co-operation is a great Baptist word. There is no control of one Baptist unit over another. The churches are free, the associations are free, the state conventions and boards are free, the Southern Baptist Convention and its boards are free, but they will thrive by co-operating—and the more cordial the co-operation the better.

The co-operation should be both ways. It often happens that the association should help a church in a difficulty, while every church should help through the association. The state mission enterprise has prospered tremendously by the co-operation of the associations, as well as the churches, and the state boards have rendered invaluable service to the lesser units by helping at needed points.

The place of the State Board. The State Board fulfills one of its most important functions in representing the Home and Foreign Mission Boards, the Sunday-school interests, as well as the other interests of the Southern Baptist Convention. The general boards are compelled to depend very largely on the state boards, not only for diffusion of intelligence concerning the larger work, but also for collections. A complete double system of agencies cannot be very well maintained on the same field. The general boards must supplement and help the state boards. Logically, they must have access to their constituencies. But it will be found, as a general rule, that the state boards are strong auxiliaries to the general boards. They occupy the key position in the state. But it will be a mistake for any state board to assume control of the interests of home and foreign missions in its state, as it would be a mistake for the state board to seek to control associational boards; and it would be a mistake for the general boards to ignore the state boards. Co-operation is the word, and just as

in a great battle, reinforcements go here and yonder to strengthen the forces in the struggle, so the boards should strengthen the efforts of each other whenever there is need.

V. The District Association

1. A DISTINCTIVE BAPTIST CREATION

It is perfectly clear that among the New Testament churches there was established and maintained a vital community of interest. Paul and Luke refer to the churches of a given geographical unit, meaning not that there was a "church" in the sense of the "Church of England," but that the churches within the territory named were bound together by common ties.

This seems to be the prototype of the district association of later development. At first these associations were viewed with some distrust by "church-shy" American Baptists, but it was soon discovered that they were a thoroughly safe agency of co-operation and the basis of helpful intercourse and fellowship among the churches.

Out of the successful workings of the district associations grew the larger state conventions, and the Southern Baptist Convention. One of the phenomena of Baptist denominational development has been the gradual overshadowing of the associations by the larger conventions, and in many instances the taking over of the association's functions, in part at least, by the state boards and general boards. This has not been a matter of deliberate policy, we may well believe, but a following of the line of least resistance.

The district association, therefore, is distinctly a Baptist creation. "It is a part of the Baptist machinery for the development of Baptists and for carrying out the Lord's work committed to Baptists. Like some other parts of Baptist machinery it has no 'thus saith

the Lord,' for its existence. It is not anti-scriptural, nor is it unscriptural."

2. THE OBJECTS OF AN ASSOCIATION

The district association is unquestionably the most important unit in our Baptist denominational system, and is at the same time the most neglected. It offers vast opportunities for development and the application of efficiency principles. The actual work of an association comprehends at least four great objects:

To disseminate information regarding the work of the churches within the association and within the whole denomination.

To promote fellowship, bringing brethren of neighboring churches together and strengthening the bonds of love and faith.

To provide inspiration, the achievements of the churches stimulating each other to greater effort; their common needs and the needs of the world provoking spiritual response; and addresses and sermons stirring the messengers from the churches to increased effort.

To secure co-operation—the churches uniting their spiritual and moral resources for the promotion of the kingdom at home and abroad.

3. OFFICERS, ORGANIZATION, LIMITATIONS

(1) The officers of an association, as a minimum, are:

The moderator, who presides, and to whom is usually entrusted responsibility for the naming of committees.

The clerk, who will record the proceedings, preserve the history of the body, and gather and present these records in the form of minutes.

The treasurer, to receive and disburse moneys sent up by the churches for various purposes.

(2) The committees of an association are usually: Committees on various phases of the work of the

churches and denomination—on Digest of Letters, Pastoral Support, State, Home and Foreign Missions, Christian Education, Publications, Orphanage, Hospital, Temperance and Social Service, Discipline, Associational Missions, Ministerial Relief, Woman's Work, Laymen's Work, B.Y.P.U., Sunday Schools, etc.

Executive committee, consisting of officers of the association and other messengers appointed. This committee is charged with the affairs of the association *ad interim*, but is not the association. It cannot originate, but must carry out the expressed will of the association. It can and should make recommendations at the annual meeting; and should make a thorough and careful report of all its work to the association.

(3) The constituency of the association, aside from visitors, consists of "messengers" or "delegates" appointed by the churches. In some associations these are limited in number; in other associations they are unlimited as to number. These representatives possess no delegated authority, except as they are instructed before time by the churches sending them.

(4) The limitations of an association are quite clear:

Its power is that of influence only. It cannot legislate and its actions are binding only as provided by the churches.

The churches co-operating in the association do not in any wise surrender their sovereignty.

An association can declare a state of non-fellowship to exist between it and a church, or an individual. Churches may withdraw at pleasure and form new associational connections.

(5) The importance of the district association needs fresh emphasis.

It is the denominational organization which knows its constituency best.

It is the denominational organization most easily

reached and most directly under the control of the co-operating churches.

It is the best denominational organization in the Baptist machinery for reaching the individual churches in the interest of the denomination and other organizations.

4. SUGGESTIONS FOR INCREASED EFFICIENCY

(1) Let the association be divided into permanent, convenient districts, from which will be selected the executive committee.

(2) Let the executive committee make an annual survey of the association by means of a brief but comprehensive questionnaire; prepare digest, and present to the association in annual meeting. The tedious, monotonous exercise known as "reading the letters from the churches" is almost a profitless proceeding, and wastes much valuable time. The reading of these letters might well be replaced by exhibiting the chart containing the digest of information, as suggested, accompanied by a speech analyzing the "state of the churches," as is done in many associations.

(3) Provide a committee on co-operation—one or more from each church—who will co-operate with the executive committee: (1) in encouraging the use of the uniform associational letter furnished from the Department of Survey, Statistics and Information; (2) in preparing for a concerted associational revival season; (3) in arranging programs for fifth Sunday meetings; (4) in arranging for developmental institutes—Sunday school, B.Y.P.U., Laymen's, Preachers'; (5) in arranging for associational and district conventions in the interest of the organized work of the churches; (6) in agitating the grouping of churches into pastoral fields; (7) in providing for the necessary expenses of the executive committee, that it may hold regular meetings, print literature, carry on correspondence, etc.

5. ENLARGED DUTIES OF THE EXECUTIVE COMMITTEE

Sixty days before the annual session: (1) See that the reports of chairmen of standing committees are written at least thirty days in advance of the session, and carried or sent to the first day's session without fail; (2) see that material from the denominational boards is sent to the proper persons for making their reports; (3) urge that churches, through their clerks, make proper use of blank associational letter, survey questionnaire, apportionment of expenses, etc.; (4) publish suggested "order of business," containing stated time limit and chairmen for each report in local papers and for distribution during the session.

During the associational session: (1) Render concise and illuminating reports, and make worthy recommendations; (2) post and fill out statistical chart; conduct oral questionnaire; see that church letters are properly filled out; (3) have Baptist books for sale; secure subscriptions for state Baptist paper and missionary magazines; distribute tracts; (4) announce places and days of next associational conventions and institutes; arrange for fifth Sunday programs; (5) secure the election of vice-moderator, who will assist the nominating committee in selecting the executive committee and other committees, thus relieving the moderator, where such provision has not been made.

Twelve months between sessions: (1) Hold regular meetings; (2) keep in direct and constant touch with churches through the committee on co-operation; (3) co-operate with the State Mission Board in a vigorous program of associational missions; (4) offer assistance to churches contemplating building; (5) secure names of young people ready for Baptist schools; (6) co-operate with the Laymen's Missionary Movement in aiding to adopt efficient financial system; (7) co-operate with churches in every wise way in electing pastors and the grouping of churches into pastoral fields.

V. The Baptist Ideal in Practice

The marvelous growth of Baptists, in America and throughout the world, bears eloquent witness to the wisdom of doctrines and polity in an age when the democratic conception gives opportunity which was sternly forbidden during the long centuries of autocracy and intolerance. A democratic church polity, which puts the individual Christian at the center, demands time and favoring conditions for the fruit of large increase in numbers, but eventually such growth in arithmetical ratio is bound to appear.

Perhaps no better illustration both of the strength and the weakness of Baptist polity could be cited than the memorable "75 Million Campaign."

At the close of the World War, America was stirred to the depths by an unparalleled missionary impulse. A mighty movement was inaugurated to combine the strength and plans of all the evangelical denominations of America in a huge "Inter-Church Movement" for missionary propaganda and the collecting of funds. An elaborate scheme of overhead management was devised, and all the resources of human wisdom and wealth were brought to the task of a unified campaign for missions, the implication being everywhere understood that this movement was eventually to effect the breaking down of denominationalism and the bringing about of Christian union.

At this very moment Southern Baptists were facing imperative demands for enlargement of their denominational program. The invitation to join in the federation movement was tendered just at the time when the memorable annual convention in Atlanta, Ga., was being held (May, 1919). Courteously but firmly the messengers declined the invitation and with wonderful unity and enthusiasm launched the project to raise 75 million dollars in five years.

The world knows the result. The Inter-Church Movement went down in inglorious failure, and the plan

was abandoned. Southern Baptists, without the slightest effort at overhead authority, went to the churches with information and appeal, a simultaneous canvass was made, and the amount sought over-subscribed. The success achieved was a valuable lesson both to Baptists and to the world as to the working forces and general efficiency of a spiritual democracy.

It may be objected that this effort did not enlist all the churches, nor all the members of the churches; and, further, that Baptists have not redeemed their pledges one hundred per cent. No; this is frankly admitted. Herein lies the weakness of a democracy. The *individual* must be reached, and in a membership totaling three and a half millions this is a slow process; and no ecclesiastical pressure can be brought to bear anywhere for the performance of duties voluntarily undertaken. But, be it said to our credit, in the midst of unprecedented financial difficulties our people have given loyally and sacrificially, so that in spite of some failure the achievements of Southern Baptists during these five years have been the admiration and astonishment of the Christian world. Best of all, we have demonstrated beyond question the efficiency of the Baptist *ideal* for co-operative effort, and have convinced ourselves that our theory is right, and needs only to have our practice made to match it.

CHAPTER V

EFFICIENCY IN CHURCH ORGANIZATIONS

I. Principles and Functions of Church Organization

1. THE PURPOSE OF ORGANIZATION

True religion is *life*, not form, ceremony, creed, organization, building and equipment. Life requires organism for visible manifestation and material existence. The more highly developed the life the more complex the organization through which it functions. The constant struggle of that which possesses life is to adjust itself advantageously to favorable environment, and to overcome unfavorable forces and circumstances. To this end the organs that constitute the organism seek to relate themselves to each other for common ends and advantages. This process of adjustment of each part to every other part, and to the whole, we call organization. Organization has been well defined as "the process of developing—in an organism such as a church, and army, a human body, etc.—the organs necessary for the performance of essential functions."

2. THE SCRIPTURAL BASIS OF ORGANIZATION

God, who is Life, is the great Organizer. Nothing that man may ever do can compare with his infinite genius for organization who created the heavens and the earth, and who from the planetary system to the microscopic atom has arranged in perfect order all things in his universe. God seems to have done all things, and continues to do all things, through the perfection of divine organization. Christ organized the twelve apostles, and the seventy; he displayed divine wisdom in relating his followers to himself, to

each other, and to the work which he intended for them to do. Paul uses the army as a favorite figure of an organized body of people, and compares a church to the human body, the most highly organized creation we know anything about. We go with the divine current when we work through and by means of organization. The pastor or Christian worker who would follow after God and his Son and the great workers whom God and Christ have used in the redemptive plan must understand the motive and value of organization.

3. NO FIXED AND FINAL PLAN

The Holy Spirit seems carefully to have avoided giving details, or allowing the inspired writers to do so, regarding church organization. Great principles are laid down which must not be contravened, and great purposes set forth which are always the task and responsibility of his followers; but each age must meet its own problems and work out its own solution as to methods. The wisdom of this providence is self-evident.

4. A MEANS TOWARD AN END

Organization is never an end in itself. The organism struggles to meet a demand that is being made upon it, and discovers that by a certain plan, or arrangement, or procedure, the need can be most effectively met. Organization of this plan or procedure follows, that its benefits may be conserved. In nature and in life the organization is not set up and then the organs forced into it, but the organization follows the felt need.

5. DETAILS SUBJECT TO CHANGE

What will work in one community may be utterly impracticable in another. What one man may successfully accomplish another may be wholly unable to do. What is practicable in one age may be impracticable

in another. Changes that are worth while come slowly. Impatience is the deadly foe of successful organization. "Methods are many, principles are few; methods change often, principles never do." The mastery of details is the secret of success in effectual organization.

6. FIRST THINGS KEPT FIRST

The heart, the brain, the digestive organs, are more important in their functions than eyes, ears, nose. The great matters of evangelism, of Bible study, of prayer, of missions, of righteous living, must come ahead of lesser matters. The voice of the Spirit must not be drowned out by the clank of machinery. Organization that is not vitalized by spiritual motive is a cold and lifeless thing. Method and device can never take the place of spiritual passion. But granted this primacy of the Spirit, departmental and official organization, the proper grouping of workers, the development of system, etc., become effective aids to the accomplishment of these fundamental ends.

7. RELATIVE PERMANENCY THE AIM

In projecting any new plan of organization, "How will this work one year, five years, ten years from now?" is a question that should frequently be asked. Plans inaugurated with no chance to succeed soon discredit the church and take away confidence in its ability to do the things that are possible. Completeness and harmony with other plans and policies of the church will largely determine the prospects for permanence. It is better to stick to the old plans, inadequate though they may be, for a while, and introduce the new gradually and cautiously, rather than to project a lot of new schemes some of which are bound to fail, and with their failure carry down others that deserved to succeed.

8. CO-OPERATION ESSENTIAL

A church is a unity—not a series of unrelated parts. Each auxiliary organization should respond to the

same leadership, and be in accord with the general plans of the whole body. All duplication and unnecessary overlapping should be avoided. Each organization should have a distinct field of service, and its work should not trespass on the territory of other organization, or undertake to perform functions outside its sphere. Much hurtful rivalry and misunderstanding will be avoided if this principle is insisted upon and the fields of operation of the various groups closely defined.

9. EVERY MEMBER UTILIZED

A place of usefulness should be provided for every member of the body. Then every effort should be made to get the right person in the right place. Men and women of special ability and fitness should be discovered for places of responsibility, and put in these places without reference to any desire to "honor" any person or family, or to prevent wounded "feelings" on the part of incompetents. Wise, prayerful, tactful, leadership is here needed, to be sure, and when places of responsibility are to be filled the rule should be "One person to a job." No man or woman ought to monopolize the positions of influence and honor in a church. To those who are but "privates" in the ranks should be given definite tasks worthy of their best efforts, and the officers should be looked upon as the servants of the many, not the bosses.

10. RELIABLE STATISTICS

A fundamental requisite of organization is adequate, reliable information, regarding the field, the workers, the needs, the opportunities, present methods, equipment, resources. This requires an annual census and stock-taking, which should be done with thoroughness and care. Adequate organization is impossible without a basis of reliable statistics.

11. AN ADEQUATE PROGRAM

Likewise fundamental to good organization is a

carefully devised program. Each season of the year should have its appropriate schedule of activities, determined somewhat by weather conditions, local working conditions, the plans of other churches, community affairs, etc. The various causes represented in our benevolent budget should be faithfully presented at regular intervals; evangelism should receive special emphasis during certain seasons; at other times mission study, training schools, etc., may be most successfully prosecuted; at still another season special efforts may be made for enlistment; and again for finance. At least six months in advance the church should have adopted a tentative program of activities, about which from month to month will gather much of the preaching of the pastor, who is the leader and inspirer in it all.

12. A HIGH TYPE OF LEADERSHIP

As the organs of the body cannot function without the head, neither can a church carry on successfully organized activities without pastoral leadership. The churches are eager to follow the leading of a man in whom they have confidence, and who, with resolution and courage, puts on a challenging program. Such a conception of the task reacts on the preacher no less than on the church, and gives to him a vigor, an enthusiasm, a freshness that will vitalize his pulpit ministrations as will nothing else.

II. The Necessity for Church Officers

Why have officers of the church? Why not let the preacher, unhampered by official influences, conduct the affairs of the church as he sees fit?

1. BECAUSE A CHURCH IS A BUSINESS ENTERPRISE

A church is a business enterprise, and must, therefore, meet ordinary requirements of a business institution. It handles money, holds property, assumes obligations, and through properly qualified represen-

tatives must possess legal standing in the community and in the sight of the law.

2. FOR THE DIVISION OF LABOR

The necessity for assistants to the apostles to relieve them from "serving tables" that they might give themselves more completely to spiritual ministries led to the selection of the first seven helpers. From the beginning it is indicated that the work of a church includes far more than the preaching of the gospel and the personal ministries of the pastor. If the church is God's agency for the bringing in of the kingdom of God—"the reign of Christ in the hearts of men"—then it has for its task nothing less than the full salvation of every individual whom it may reach, physically, intellectually, morally, spiritually. Through these saved individuals it is then to reconstruct all society, government, institutions. It is actually to bring to pass the Bible's ideal of the reign of righteousness, first in its own community and then throughout the world. To a New Testament church is given a task of staggering magnitude, calling for the best efforts of every man and woman, boy and girl, in its membership, and the only hope of success lies in a division of labor that will find the right place for every member and put that member in his or her place.

3. FOR LOCALIZING RESPONSIBILITY

The ideal set forth above is scriptural and intensely practical, yet the statement becomes mere platitude unless responsibility for its achievement can be localized. This is one of the chief purposes of church officers—that the obligations to fulfill certain duties be placed specifically on those whom the church believes to be capable and fit. The average man or woman who has been truly regenerated will seek to do worthily some one of the many tasks within the church if the work is made definite and careful instructions are given for its successful performance.

4. FOR DEVELOPING THE INDIVIDUAL

Not least among the values of division of labor and localizing of responsibility is the development of the individual to whom the office is given. Official responsibility placed upon an intelligent man or woman is a challenge to pride and achievement, to loyalty and consecration. Thus the "inner circle" of the faithful few is formed, the extension of which is the pastor's and the church's test of success. It is a mistake to make an officer of an indifferent or incompetent member in the hope that it will transform him or her into a faithful and competent worker; but if the fundamental qualifications are present, to give official responsibility usually will have the desired effect of calling out the devotion and spiritual power which were latent and unused.

5. FOR RELEASING SPIRITUAL POWER

The pastor-preacher who is burdened with the details of organization and administration soon finds himself overwhelmed with minutiae, his time consumed with material matters, his spiritual power sapped. By keeping his own spiritual life at normal high-tide through study, meditation, prayer, soul-winning, he communicates spiritual enthusiasm to his fellow-workers, and thus power is released that makes dynamic the efforts and plans of the church. Without this, little else is of much worth.

III. The Selection of Church Officers

1. THE WRONG WAY

There is a right and a wrong way of selecting church officers. The wrong way has been so often employed that the offices in multitudes of churches have been filled by the wrong people, or by people who have no adequate conception of their duties and responsibility. Too often election to an office in the church is a mere matter of "honoring" some member, or his

family. Still more often it is the result of careless, ill-considered nomination, to which no one has the courage to object. Occasionally it is due to the ambition of some man or woman who desires the office for a selfish purpose. Sometimes it is due to the desire of busy, capable people to escape responsibility by pushing forward some harmless member who is too pliable to object, but who is practically useless as an officer. Nearly all these evils arise from the practice of open nominations in a public service for which no definite preparations have been made.

2. THE RIGHT WAY

Let the pastor create a favorable atmosphere by a strong presentation from the pulpit of the scriptural ideal of a working church, and the functions and duties of officers. The duties and qualifications of the various officers should be carefully outlined, with much earnest prayer for divine guidance in their choice. It is usually best for the church year to begin October 1, rather than January 1. At least one month prior to the date set for election a wise, strong committee should be appointed to present nominations, subdivided into committee on general church officers, committee on Sunday-school officers and teachers, committee on B.Y.P.U. officers, committee on W.M.U. officers, etc.

Each of these committees, representing the best intelligence and deepest spirituality of the group for which it is responsible, may meet separately and go carefully into the matter of the needs and the available material for officers. They should then meet together and submit their list of nominations to the committee as a whole, for suggestion and revision. So far as possible the rule should be adhered to: "One person to an office." After virtual agreement has been reached, the nominating committee should make its report at a meeting of the church set apart for this purpose. Of course other nominations are in order, and the church may elect or not elect those recommended as

it sees fit; but ordinarily the committee will represent the mind and heart of the church, and its report will meet with hearty approval. These officers should be inducted into office in an impressive inaugural service.

IV. The Church Officers Needed

1. THE PASTOR

The pastor is the chief officer of the church. He is not the church's "hired man," neither is he the "boss." He is God's divinely appointed pastor of the flock, overseer of the work of the church, leader of the people, undershepherd of Christ, servant of all. He is called by vote of a local church to assume the responsibilities of his office in relation to that church and community. He has no right to accept such a call unless he believes it to be the will of God and the sincere desire of the representative majority of the church. His position, his responsibilities, his duties, his qualifications, his compensation, his honorariums, should all be clearly understood and agreed upon before he accepts the call. The relationship thus assumed should ordinarily be for no set period of time, but, pending the leadership of the Lord to another field or the wish of the church, to the contrary, the term of office should be for life.

2. THE DEACONS

The diaconate is the spiritual lay office corresponding to the office of the ministry. The "seven helpers" of the sixth chapter of the Acts are not called "deacons," but their selection under the guidance of the Holy Spirit seems to have been the origin of the office. Notice the qualifications of these men: "Of good report, full of the Spirit and of wisdom." Read carefully 2 Timothy 3, and compare the qualifications named for deacons with those given for pastors. A deacon, therefore, is not merely a business officer of the church. He is a specially qualified man of God

called by his church to high and holy spiritual service.

It is customary for the deacon, like the pastor, to be set apart by ordination. Scriptural authority for the practice is found in Acts 6:6, where the "seven helpers" were set apart with prayer and the laying on of hands. At any rate, the practice does not contradict any scriptural principle, and seems to be a wise and necessary procedure. The same theory as to the ordination of the pastor holds good in the case of the deacon, and with minor differences the procedure and public ceremony are the same. No examination is ordinarily required, although this feature might be added with entire propriety.

Shall the deacons be elected for a term of office, or for life? There is little direct scriptural authority for either view. Long established custom among Southern Baptist churches favors the ordination of deacons for life, subject to good behavior and membership in the church which elects them. A deacon moving to another church does not *per se* become a deacon in the new church home, though if elected no further ordination is required. It is argued in some quarters that the deacon should be elected for a term of three to five years, a portion of the board being thus retired each year, the retiring member being ineligible for reelection within one year. The purpose of this plan is to untie the hands of the church in case incompetent men are elected; to inject new blood and life into the board of deacons; and to give opportunity to the deacons to sit again in the congregation as unofficial members for at least one year between periods of service.

There are admittedly some points in favor of this procedure, but it has not yet come to general favor. There is the feeling on the part of many that this plan tends to lower the dignity of the office, making the deacon rather a temporary committeeman than a permanent church officer; that it admits of too many changes, and compels the church to do without the services of some of its most tried and trusted men in favor of inexperienced men who must retire just

as they become useful. Many feel that a better plan is to choose with great discrimination and care the deacons, and then lay squarely upon them the responsibilities to which they have been called. The way to get rid of poor deacons is to make good deacons of them. If failing health, or age, or refusal to serve, incapacitate them, they may be placed on an inactive list; and if their lives grow inconsistent and their influence bad, after all efforts to reclaim have been exhausted, they may be removed quietly from office by vote of the church, their resignation being called for, just as in the case of a pastor under similar circumstances.

The deacons form a permanent committee, or board, and should be organized for service with regular time and place of meeting. To each deacon should be given definite responsibility for certain phases of the church work; e.g., finance, worship and fellowship, educational work, missions, sick and needy, new members, property, etc. One or more deacons may be thus charged with responsibility for these definite interests, and may then associate with themselves such other members of the church as they choose. In the group plan of organization described elsewhere the deacons will logically be the key-men, and around this plan of unified activities will gather their labors and counsel. The meetings, ordinarily presided over by the chairman, will be for the purpose of reviewing the work of the church and planning its program.

The deacons of a church should be the pastor's warmest friends and most loyal allies. Much depends on the attitude of the pastor. By patient consideration, sympathetic understanding, vigorous leadership, spiritual vision and purpose, the pastor may influence and train his deacons to a high degree of real efficiency. Further details as to their duties and training will be dealt with in a later chapter.

3. THE TREASURERS

Many churches find it best to have at least two general treasurers—one for the care of local funds, the other for missionary and benevolent funds. The treasurers should be good business men of unquestioned integrity, with deep appreciation of the spiritual nature of the office. Each treasurer should be carefully instructed as to his duties and responsibilities in a written resolution adopted by the church before election, or upon election. Into the hands of each should be placed a few of the most helpful books on stewardship and church finance. Ordinarily the treasurer will be a member of the board of deacons. Among other duties, it will be the business of each treasurer (1) to receive and disburse all money from all sources for specified objects; (2) to relate himself properly to all other treasurers of all other organizations and societies within the church; (3) to lead in devising and carrying out an efficient and adequate financial plan for the church; (4) to keep on hand ample supplies and wait on each new member with subscription card and envelopes; (5) to plan for taking regular collections in a dignified and worthy way; (6) to keep accurate record of all contributions, to send out regular statements and receipts, and to make regular and full reports; or to supervise same if book-keeper or church secretary is employed; (7) to lead in the development of the church in the grace of giving.

4. THE CLERK

The clerk should be one who has had some training and experience in clerical work, a regular attendant on all the public services, prompt in performing his duties, spiritually-minded. He should be impressed with the fact that he is at the head of the church's statistical department, and that the keeping of careful and accurate records in all departments, together with a concise history of the work of the church in all its phases, depends largely upon him. His outstanding

duties are: (1) to make and keep accurate enrollment of the members; (2) to see to it that the names of new members are entered promptly; (3) to secure letters for those presenting themselves under the watch-care, and to grant letters promptly upon action of the church; (4) to keep accurate minutes of every public service of the church; (5) to keep a correct, revised list of all officers and committees, and secure from them regular reports; (6) to present for the church's consideration recommendations and suggestions from any proper source; (7) to assist the pastor in guiding the business meeting expeditiously, by presenting in written report the items for consideration, with resolutions and recommendations if desired.

5. THE CHORISTER

It is needless to emphasize the importance of good music in the services of the church. Yet few churches at all approximate their possibilities in the use of music because of lack of proper leadership. The chorister is an important church officer. He ought to be a man of real religion, common sense, tact, and a good knowledge of music. He ought to be willing to sacrifice "high standards" in order that the music may be for all classes alike; and yet he ought to seek to maintain genuinely high standards in the musical service. He ought to prefer getting the people to sing to singing himself—a developer of the musical abilities of the congregation. With him will be associated a strong choir, carefully organized with regular meetings for practice. His duties may be thus briefly indicated: (1) to direct the music in all church services, and to have oversight of music in auxiliary meetings; (2) to co-operate with the pastor and leaders in planning for appropriate and effective musical services; (3) to develop the musical abilities of the congregation individually, in choirs, in mass; (4) to make the service of song most effective for spiritual ends.

6. THE CHIEF USHER

Here again is a place of much importance and large usefulness to which little attention is given. The chief usher should be a faithful attendant, cheerful, optimistic, well-liked, a good mixer, a personal soul-winner. His duties may be suggested: (1) to study the congregation and church building, with a view to the comfort and welfare of all; (2) to organize a group of fellow-workers to assist in greeting and seating all attendants upon the public service; (3) to devise and keep a record system for reporting absentees and visitors to pastor and group leaders; (4) to create and maintain for all a spirit of cordial welcome; (5) to utilize every opportunity for personal soul-winning, and the enlistment of others in this work; (6) to get the pastor in touch with those who ought to meet him, or who need his personal services.

7. OTHER OFFICERS

The officers and teachers of the Sunday school, the B.Y.P.U. the W.M.U., the Men's Union, are officers of the church, and should be elected by the church, to which regular and full reports should be made. The qualifications, duties, selection, of these officers will be studied elsewhere, in connection with the work of these auxiliaries.

8. COMMITTEES

A multiplicity of committees may look imposing on paper, but in actual practice does not get results. A committee should never be appointed if the regular organization of the church and its auxiliaries can take care of the need. A well-organized church, with the group plan for the whole church, will have need of very few committees. These should be appointed for specific purposes, and discharged when their reports have been made to the church. It is sometimes well to have a special standing committee for such purposes as the assistance of pastor and candidates

in the administration of baptism, preparation for observance of the Lord's Supper, etc. Some one has well said that the best committee consists of three members, two of whom are incapacitated for service.

V. Group Organization for the Church as a Whole

One of the dangers confronted by a church organized along group lines is that the work of the various groups will be unrelated and will overshadow interest in the work of the church as a whole. The Sunday school may become self-sufficient and indifferent to the interests of the whole church. Likewise a spirit of estrangement and indifference may arise among members of other auxiliary organizations. It is exceedingly important that this be prevented.

The group plan suggested below has been found effective and successful in many churches with, of course, differences in details as may be necessary because of local conditions.

The plan, simply stated, is that the membership of the church be divided into convenient groups—in small churches 25 to 50 in a group; in larger churches, 50 to 100 in a group. A captain, usually a deacon who is competent and devoted, is selected and placed over each group. This captain associates with himself a limited number of dependable workers, or lieutenants. The entire church membership is then equally divided among the groups. A church of 200 members would perhaps have four groups of 50 each, with four of the most capable men of the church as group captains, with each of whom would be associated four lieutenants, men or women, who could be depended on to do the work assigned. Certain members of the church having been assigned to the captain of the group, he then in turn assigns a given number of these names to each of his lieutenants. They then have oversight of this limited number for the following purposes:

1. ATTENDANCE UPON PUBLIC WORSHIP

Each group will undertake to keep accurate records of attendance upon the public services of the church. The group captain and his lieutenants will make note of the absentees in their group from the preaching and prayer meeting services, and persistently endeavor to see that those in their group are faithful and regular attendants upon the services of worship. Monthly meetings of the group captains and lieutenants should be held, and reports made showing the standing of each group with reference to the faithful attendance of its members. For this purpose a card, somewhat like the one shown herewith, may be devised for the use of the captain and lieutenants in making their reports.

FIRST BAPTIST CHURCH PENSACOLA, FLA. MEMBER'S ATTENDANCE CARD								
Name _____								
Address _____								
Group Number _____								
	S.S	Mor. Wor.	B.Y. P.U.	Eve. Wor.	W.M.S.	Pr. Mtg.	Spec.	Total
July— 1st Wk.								
2nd Wk.								
3rd Wk.								
4th Wk.								
5th Wk.								

2. FOR SOCIAL SERVICE

Without multiplying organizations, the social life of the various groups may be ministered to in normal and vital fashion. One pastor, for instance, has his

cabinet meeting of group captains and lieutenants on an evening during the month, and an hour later "open house" is kept in the basement of the church for the entire church membership, one of the groups being responsible for the program, refreshments, etc. An effort is made to have the pastor meet every member of the church on this evening, and to have the members of the church become better acquainted with each other. Again, the pastor may be kept in close touch with the needs of his field through the group captains and lieutenants, and may make his visiting and other pastoral ministrations much more effective. Thus, too, relief may be had by him from unnecessary labors that others may perform under his supervision in the care of the sick, the needy, the neglected, newcomers, the indifferent, the backslidden.

3. IN EVANGELISM

This group plan of organization manifestly increases the opportunities for pastoral evangelism. In the various groups of young people he may easily arrange for occasions when the evangelistic message will be presented by him with even greater effectiveness than from the pulpit to a mixed audience. Further, he may multiply himself as a soul-winner many times over by training in personal work his various groups of Christian workers. It is easy to see how the well-developed group organization of this kind can be made to function during a special season of evangelism.

4. IN FINANCE

Let the ideal be set up, "every member a contributor to the work of the church and the kingdom." The training and teaching groups (Sunday school, B.Y.P.U., W.M.U., etc.) should not be made collecting agencies, but are to provide teaching and training in the great doctrine of stewardship. Under the leadership of the pastor and deacons an adequate, scriptural unified financial plan will be devised and adopted. An

every-member canvass will be put on annually, each group being responsible to solicit pledges from its members, and afterward to see that these pledges are promptly paid. The group plan of organization, together with the right sort of financial system, will solve the money problems of any church.

VI. Correlating the Church and its Auxiliaries

1. SIMPLICITY THE DESIDERATUM

Simplicity is the mark of efficiency in church organization. The operation of the group plan for the church as a whole should not interfere with, nor take the place of, the work of the various auxiliaries. The church is a unity, and should not come to be thought of as consisting of various "societies," or "unions." The Sunday school is the church at work teaching the Scriptures; the B.Y.P.U. is the church at work training its young Christians; the W.M.U. is the church at work through and for its girls and women; the Men's Union or Brotherhood is the church at work through and for its men.

2. A "STEERING COMMITTEE"

The group captains and lieutenants will, of course, represent the various auxiliary organizations of the church. They will also be engaged in the work of these auxiliaries, and will have their interests at heart. They may become a "steering committee," or "pastor's cabinet," through whom the plans of these various organizations may be harmonized and unified. Conflicting policies will thus be avoided and the unity of the church strengthened.

3. CHURCH ATTENDANCE EMPHASIZED

The services of public worship are essential in the scheme and life of any church. For the preaching and prayer services to be neglected means that the work of the church will ultimately prove, in the main, dis-

appointing if not a failure. In the various auxiliary organizations carefully devised methods are employed to secure new members and to look after absentees. No such means are used in the interest of attendance upon the preaching service and the prayer meeting. Through the proper correlation of these auxiliaries with the work of the whole church, the membership of the church is made responsible for filling the pews, while the pastor is responsible for filling the pulpit. The whole influence of the church can be directed toward the bringing together in the preaching service of all the members of the various auxiliary organizations. Not only might this be accomplished, but its organizations can be given the inspiring and worthy task of going out into the community to bring the unreached under the influence of the pastor's preaching.

4. FINANCIAL UNIFORMITY

In financial matters, the group plan of organization for the whole church will make it easy to adopt a unified budget and to have a uniform system for the collection and disbursement of all money. Instead of the Sunday school, or any other organization, raising money as such, each gift will be made by the individual as a member of the large general group to which he or she belongs. Of course, if any organization, as the W.M.U., has accepted a definite quota to be raised, care should be exercised that due credit be given for all gifts from its members. This magnifies the church as a whole, dignifies its money methods, and yet makes it possible for the smaller organizations to use their influence to the full in the raising of money.

CHAPTER VI

EFFICIENCY IN TEACHING AND TRAINING

Christianity is essentially an intelligent religion. The appeal to the heart is always through the head. Jesus declared, "I am the truth." He is "the light that lighteth every man." "Ye shall know the truth," said he, "and the truth shall make you free." When the teaching element is neglected Christianity soon degenerates into superstition and formalism. Teaching and training agencies are not incidental in the work of the church, they are absolutely essential. Let us inquire into the most effective methods of carrying on the educational activities of a church.

An Efficient Sunday School

I. A Significant Institution

1. ROOTS IN ANCIENT SOIL

The Sunday school as we know it is a modern institution. Yet we are not to think of it as a recent invention. The oldest form of education in the world is religious education. From Moses to the coming of Christ the Hebrews emphasized moral and religious training, and sought the development and freedom of the individual. Almost all the education the world knew for fifteen hundred years after Christ's coming was of a religious nature.

We are compelled to agree with John H. Vincent, one of the pioneer leaders in American Sunday-school progress, when he insists that we unwisely associate the Sunday school of to-day with Robert Raikes, John Fox, and others, instead of with Paul, Peter, James and the divine Master himself. "This," he declares, "is our

radical mistake. The Sunday school of the church to-day is as much a service of 'the church' as is the so-called 'public worship.' It has as much Biblical authority. It more really and literally follows the example and habit of Christ than our ordinary preaching service."

2. A VITALLY IMPORTANT INSTITUTION

Gradually, during the modern period, education has become the responsibility of the state, and in a tax-supported school system the religious element has become less and less, until to-day it is practically eliminated. Thus responsibility for the most important single segment in the educational circle has been thrown squarely upon the churches. This fact accounts in large measure for the phenomenal growth of the Sunday-school movement in countries where church and state are separate, and universal education the ideal.

The significance and wide-spread scope of the Sunday school are indicated by the following recent world Sunday-school statistics:

<i>Grand Divisions</i>	<i>Sunday Schools</i>	<i>Officers and Teachers</i>	<i>Pupils</i>	<i>Totals</i>
North America .	155,944	1,697,520	17,065,061	18,762,581
Central America ...	167	606	13,061	13,667
South America .	3,246	16,203	146,141	162,344
West Indies	1,617	8,953	128,437	137,390
Europe	68,189	680,189	7,943,440	8,623,629
Asia	32,854	65,704	1,314,156	1,379,860
Africa	10,015	46,007	660,218	706,225
Malaysia	538	307	15,369	15,676
Oceania	14,856	71,336	423,823	495,159
Grand Totals	278,426	2,586,825	27,709,706	30,296,531

The Sunday-school army is thus seen to be the greatest army of religious workers in the world; and North America heads the list. Yet in Christian America only one child in four is in Sunday school!

3. THE PRESENT EMERGENCY

The average child in America devotes twelve to fifteen hundred minutes per week, eight months in the year, to secular study and activities in the public school; while only 25 per cent of these same children receive thirty minutes to one hour per week for an average (with deductions for irregular attendance) of about thirty-two Sundays per year! Adult attendance will average an even smaller proportion over a fewer number of Sundays.

In other words, with the public school practically eliminated as a teacher of the Bible, and the home functioning less and less, the church finds itself faced with an unparalleled opportunity and responsibility. By divine providence the Sunday school is at our hands, an institution with a wonderful history, magnificent achievements, and untold potentialities. No program of greater immediate practical importance is conceivable than that our churches lay hold on the Sunday school in mighty fashion to bring it to a stage of educational and evangelistic efficiency so as to meet the religious emergency which exists in America today, and which will overwhelm us unless it is met adequately and wisely.

Mr. H. F. Cope states the case none too strongly when he says that religious training is absolutely essential to the continuance and future growth of our human civilization. "We and our children," he argues, "in an increasing degree will have to live in a world closely integrated, a world where there will be just two possible ways of living: either we go in our old ways, each following his own desires, seeking his own ends, governed by the passions of avarice, controlled by the philosophy of self-interest, or we may take the other course of living for social ends—instead of selfish ones; of co-operation—instead of competition; of unselfish devotion, in love and good will, to the common good—as opposed to the individual good predicated on gain at the cost of loss to others. The first is the

old, secular, anti-religious way; the second is the religious way that Jesus taught."

Through the church school we are to meet this emergency, and shape the future, as through no other single agency in American life.

4. THE BIG BUSINESS OF OUR BAPTIST CHURCHES

Baptist churches live or die according as they teach the people the Word of God. A Baptist church whose members do not know God's Word is a dying church, no matter who is the pastor or how large is the congregation.

A Baptist church that is not reaching the people of its community for effective study of the Bible is on the way to failure. Yet here is the peculiar and perilous situation for Baptists: Our churches have made the greatest gains in Sunday-school work in the nation in recent years, and yet there are 2,000,000 of our Baptist church members not even enrolled in Sunday school and not studying God's Word.

In almost all the churches there are some who, under the Spirit's leadership and wise pastoral guidance, have caught the vision of the church at work teaching the Bible, hence our great Sunday-school gains.

But the great masses of our church members have not caught the vision. Hence almost two out of every three of our members are doing no real, systematic study of the Bible.

Our big Baptist business, therefore, underlying evangelism, doctrinal soundness, Christian education, missions, and all that we do, is to get our own people to study and to know God's Word, and to lead others to study and know it. At this point we shall win or lose all along the line.

II. The Essentials of a Good Sunday School

We have passed beyond the period of mere experimentation in successful Sunday-school work. While

of course there will always be room for change and improvement in method, certain great principles in building and maintaining a good Sunday school may be regarded as fairly well fixed.

1. OFFICERS AND TEACHERS

A good Sunday school will have converted, consecrated, competent officers and teachers. This is absolutely essential. Religion, in the true sense of the word, cannot be *taught*. Rather, from the human standpoint, it is *caught*—through contact of a sinner with a saved individual, whose personal knowledge of Jesus and the Word of God is used of the Holy Spirit to lead to repentance and saving faith. A church is under sacred and solemn obligation to see to it that the teachers and officers in its school are vitally Christian, sound in the faith, personally attractive, socially wholesome, earnest students of the Scriptures, and reasonably competent in the art of teaching. To this end they should be selected with utmost care, and given every advantage which training and study can provide.

2. ADEQUATE EQUIPMENT

A Sunday school will provide adequate equipment and facilities. Educational processes demand certain conditions and tools. The great Sunday schools of the land, whether in city, town or country, are without exception *graded* schools—that is, classes and departments are provided to meet the needs and capacities at various life stages. For the tiny tots too young for attendance, a Cradle Roll Department is provided, thus linking their little lives to the church from infancy; at the age of four they are started in Bible study in a Beginners' Class or Department; from six to eight they continue their upward climb as Primaries; from nine to twelve as Juniors; from thirteen to sixteen as Intermediates; from seventeen to about twenty-four as Young People; from maturity to old age in the Adult

Division; and for all who are so situated that they cannot attend the sessions of the main school, there is a Home Department, which takes the school to them.

A school thus graded demands a graded building. An efficient Sunday school is not a mere mass meeting, but a *school*. This means the provision of sound-proof departmental assembly space, with separate classrooms, equipped with maps, charts, blackboards, comfortable seats, musical instruments, all combining to secure the maximum of service and attractiveness. Of course such a school will supply its pupils with sufficient literature of the best possible kind, carefully graded to meet the needs of each class and department. Such a school, run in accordance with the principles of good school management, will maintain an accurate record system, and will utilize the records to gain co-operation of teachers, parents and pupils in building into the lives of its membership at least six great character-building habits—regularity, punctuality, systematic giving, Bible bringing, lesson study, and preaching attendance.

We need not expect to build a great Sunday school without paying the price. We will not have more people in our school than we can properly care for, and teachers cannot do their best work without adequate facilities.

3. PROGRAM OF ENLARGEMENT

A good Sunday school will maintain a program of enlargement. Very few schools have reached even fifty per cent of their attendance possibilities. Almost any school that will pay the price can double its attendance. *First*, the school must be organized to take care of the possibilities. Sufficient new teachers and classes must be provided to care for the increase *before it is secured*. *Second*, a careful census must be taken, of the entire community which the church serves, to discover legitimate prospects. These prospective pupils should then be assigned to specific classes, and

these classes and departments challenged to go after them until they get them. *Third*, a systematic follow-up of absentees must be employed, by which newcomers and irregular attendants will be stimulated to regularity. *Fourth*, the school must be so genuinely worth while that those who come will be repaid for their coming.

4. LOYAL TO THE CHURCH

A good Sunday school will be rightly related to the church as a whole. The Sunday school, in this conception, is not an auxiliary to the church—it is a church organized for Bible study. What more reasonable minimum requirement could a church establish than that its members study the Book on which their religion is founded? One may hold nominal membership in a church without attending Sunday school, but can he be a *real* member and neglect the fundamental requisite to being an efficient and intelligent Christian?

It appears with equal certainty that attendance upon the teaching service is wholly incomplete without corresponding attendance upon the preaching service. Study and worship are two halves of an inseparable whole in the nurture of the Christian life. Mere complaints, tricks and devices will not suffice in securing the attendance of the Sunday-school constituency at the preaching hour. A program of education must be launched in the school, which will depend for its success upon a *thorough understanding with teachers and officers, intelligent co-operation on the part of parents, and a conscience developed on the part of the Sunday-school pupils.* To this end, the line of distinction between the two services must be broken down, the two services being merged into one so far as practicable, the pastor, deacons and church officers being co-operating leaders of the Sunday-school forces.

The plan of merging the two services has, with many variations, been tried out extensively and with gratifying success. Instead of two wholly independent

services, emphasis is placed upon the Sunday-school hour as an hour of teaching, with a minimum of the element of public worship; and upon the preaching service as an hour of worship, inspiration and evangelism. The classes are dismissed at the close of the lesson period to reassemble in the preaching auditorium, where the pastor and superintendent jointly assume charge, a carefully planned service of announcements, song, prayer, Scripture reading, etc., being followed by the pastor's message from the pulpit. The time required for the two services is thus shortened, much useless formality—as the singing of unintelligible solos and anthems—eliminated, and the pastor given the priceless privilege of preaching to his young people. Again it must be emphasized that this plan will succeed only where there is cordial and hearty co-operation on the part of Sunday-school teachers and officers, and sympathetic understanding on the part of pupils and parents.

The Sunday school, furthermore, must become the recruiting field of the church for its other organized activities. The Sunday school is the most inclusive of all the church organizations, and from its ranks should come new members and workers in all departments of the life of the church.

5. EVANGELISM AND SERVICE

A good Sunday school will stand for evangelism and Christian service. The Sunday school, in the very nature of the case, is evangelism's chief field. It gathers the young at the most plastic period of life. It includes in its membership on equal terms the unsaved and the saved. Its organization and curriculum lend themselves to evangelism. The Sunday school that is not normally, persistently, aggressively, earnestly evangelistic is a failure. Nothing can atone for the failure to bring its boys and girls, men and women, into saving relation with Christ and obedience to him in church membership.

But the fruit of evangelism is not simply the saving of the individual. We are saved to serve, and the Sunday school offers unequalled opportunity for Christian service. It is, indeed, the strategic point of attack in all the things which a New Testament church is set to do. Dr. Samuel H. Greene, who through a pastorate of forty years built the great Calvary Church and Sunday school of Washington, D. C., used to say to his teachers, "Without your work, all my work would ultimately fail." Let us heartily believe that in the Sunday school we have one of the world's most important enterprises for practical Christian service.

6. WORTHY STANDARDS

A good Sunday school will erect and maintain worthy standards. A standard, as we have seen, is a device for measuring efficiency. Many a school that is not reaching its possibilities does not know where the failure lies. Long years of study of successful Sunday schools has proved that certain elements are common to them all where best results are consistently achieved, and these common elements have been formulated into the items of a "Standard of Excellence." The following is the first, or "A-1" Standard erected by the field workers of the Southern Baptist Sunday School Board, the attainment of which entitles the church to be recognized as a Standard Sunday school.

(1) *Ten points in a tested standard.*

1. CHURCH CONTROL

The church shall elect the officers and teachers; the school shall make monthly or quarterly reports to the church.

2. ENROLLMENT

The enrollment of the school, including the Home Department but exclusive of the Cradle Roll, shall equal the number of resident church members as recognized by the church itself. Or exclusive of both Cradle Roll and Home Department, the school's enrollment shall equal seventy-five (75) per cent of the resident church members.

3. GRADED

The school shall be graded as follows: Cradle Roll, birth to 3; Beginners, 4, 5; Primaries, 6-8; Juniors, 9-12; Intermediates, 13-16; Young People, 17-24; Adults, 25 and above.

The Beginners, Primary and Junior Departments shall occupy their own quarters separated from the rest of the school by walls or movable partitions, or at least by curtains. Class rooms or curtained space shall be provided for at least 50 per cent of the remaining classes.

4. BAPTIST LITERATURE

The school shall use Baptist Sunday-school literature; using graded lessons at least in the Beginners' and Primary Departments.

5. BIBLES USED

The Bible shall be used in the school above the Primary Department by at least seventy (75) per cent of the teachers and pupils.

6. PREACHING ATTENDANCE

The attendance of the school upon the preaching service shall equal seventy-five (75) per cent of the Sunday-school attendance above the Primary Department.

7. EVANGELISM

The school shall be positively evangelistic; the teachers shall earnestly seek to lead their pupils to Christ; the superintendent and pastor shall give frequent opportunities for the pupils to publicly confess Christ, and urge them to do so.

8. WEEKLY TEACHERS' MEETING OR MONTHLY WORKERS' CONFERENCE

The school shall maintain a Weekly Teachers' Meeting or a Monthly Workers' Conference, attended by at least fifty (50) per cent of the teachers and officers.

9. NORMAL COURSE DIPLOMAS

Fifty (50) per cent of the teachers and officers, including the superintendent or pastor, shall hold a Convention Normal Course Diploma; there shall be a Teacher Training Class completing at least one book each year.

10. DENOMINATIONAL WORK

Four of the general causes fostered by the denomination shall be presented to the school educationally, and to these the school shall contribute each year.

(2) *The aims of the Standard.* Mr. Arthur Flake, Secretary of the Department of Sunday School Admin-

istration, Southern Baptist Sunday School Board, thus presents the aims and value of this Standard:

(a) *It sets out clearly the essentials of a good Sunday school.* The leaders should be informed as to the things which go to make up an efficient Sunday school. The qualities which make for efficiency should be kept before the school to guide the officers and teachers in building the school. The Standard of Excellence presents these. It emphasizes certain fundamental things which should characterize a good Sunday school, such as the school's relation to the church, its enrollment, its literature, its Bible study, its work in winning souls, its denominational affiliation, and other worth-while things.

(b) *It presents plans for building a good Sunday school.* It is not enough to know the essentials of a good Sunday school, but the plans for building such a school must be understood, else vagueness, indefiniteness and aimlessness are certain to hinder progress. A good Sunday school can no more be built without the builder having well-defined plans to work by than a watchmaker can make a watch that will keep the correct time by throwing the material together without a model or pattern—without having a plan, and a working knowledge of that plan.

The plans presented by the Standard of Excellence for building an efficient Sunday school are simple and workable and will greatly aid if they are properly understood and utilized.

Note again some of the things which must be used in planning to build a Standard Sunday school. The school must be under church control, it must be graded, the building must be arranged for teaching, the best literature must be used, Bibles must be used, the officers and teachers must be trained, and a weekly teachers' meeting or a monthly workers' conference must be maintained by the school.

(c) *It furnishes an incentive for doing better work.* The Sunday school, to do its best work, must ever have before it a definite objective toward which to strive. This prevents a Sunday school from going round in a circle. A Sunday school without a goal spends a lot of its time beating the air. There is much lost motion. Its work is haphazard, hit or miss, according to "luck"; it gets nowhere because it isn't going anywhere. If a Sunday school will adopt the Standard of Excellence and begin to work toward attaining the ten requirements it will soon settle down to good, substantial work and have a drawing power because of its worth-whileness.

The fact that a Sunday school has before it a worthy goal, a high ideal which it is trying to reach, can but result in the school doing better work. One may look high and land low,

but one can never look low and land high. The value of a high aim is inestimable.

The Standard of Excellence visualizes the work as it is put before the school. It is definite and worth while; it makes an appeal to the members of the school to do their best.

(d) *It keeps the work of the Sunday school properly balanced.* The Standard of Excellence presents to the school a program of work. Each point presents an important phase of Sunday-school activity, and instead of the school emphasizing one or two things, it is working on a well-defined program. Many Sunday schools emphasize only the crowd and the collection. A Sunday school that has attained to the Standard of Excellence or is working toward the Standard of Excellence takes into account all the essentials of a good Sunday school. The entire membership soon becomes well informed concerning the things which constitute a good Sunday school, and cannot be satisfied simply with counting "noses and nickels."

(e) *A Standard Sunday school does better work.* A Sunday school is in better position to do efficient work after becoming Standard than before. Really this is the purpose of having a Standard school; namely, in order that the school may do first-class work. While the Standard is an incentive to greater effort, yet the real satisfaction comes, not from being recognized as a Standard school, but because of being able to perform its tasks.

(f) *It serves to unify Southern Baptist Sunday school work and methods.* First: Each one of the sixteen states co-operating with the Southern Baptist Convention has a State Mission Board with a Sunday-school Department co-operating in exploiting the Standard of Excellence. Connected with these Sunday-school Departments and the Sunday School Board there are about fifty men and women on the field advocating the things set out in the Standard of Excellence. During the three summer months each year hundreds of the choicest young men and women from Southern Baptist seminaries, training schools and colleges in the employ of the different State Mission Boards co-operating with the Sunday School Board, go into every nook and corner of these sixteen states, preaching and teaching the things contained in the Standard of Excellence.

Second: Southern Baptists have two great seminaries, two training schools, one Bible institute, and scores of schools and colleges with Sunday-school departments, all of them teaching the things incorporated in the Standard of Excellence.

Third: Thousands of Sunday schools in the Southern Baptist Convention have on display the large wall Standard of Excellence, thus constantly holding it before the schools as a goal, and striving to meet the ten requirements. A great

many schools have met these requirements. A large number of schools have now met these requirements each year for a number of years; the number is growing rapidly. All these forces back of the Standard of Excellence have done much toward unifying Southern Baptist Sunday-school work and methods.

An Efficient Young People's Union

The young people's problem is as old as the human race. Youth is the only stuff of which manhood and womanhood may be made. Christ was a young man during the time of his earthly ministry and drew to himself a group of young men. The early churches were greatly concerned about the young people—witness catechetical schools and other movements for reaching and training young people in the early Christian period. The hope of the world lies in the coming generation. Let us trace briefly the movement in comparatively recent years, looking to the greatest possible efficiency in training the church membership and leaders of the future.

I. The Young People's Movement

1. IN THE DAYS OF NEGLECT

A time of transition. If modern conditions among young people incline to pessimism, it is well to turn back the calendar to the last half of the 18th century. Like the period in which we live, it was a time of transition. It was an age of revolution—the English Revolution (1688) with John Locke, the rationalist, as its intellectual representative; the French Revolution (1789) with Voltaire and Rousseau, iconoclasts and atheists, as its intellectual exponents; the American Revolution (1776) with the Tom Paine school of free thinkers dominant in influence among the young people. Democracy and atheism came to be looked upon as inseparable. Steam-driven machinery and the newly developing factory system broke up forever the old feudal life and simple living. No legislation had yet

been enacted for the protection of women and children, who were crowding into the cities under working conditions that were unmitigated by any legislative enactments or modern philanthropy. No public school system had yet arisen. Children and young people were required to labor under almost unbearable conditions and for unbelievably long hours. The result was that upon their release from toil they were victims of violent reaction which expressed itself in all manner of immorality. Increase Mather, writing in 1678, describes the young people as "profane, drunkards, lascivious, scoffers at the power of godliness." The common sins of the age, so common as to attract little attention, were impurity and intemperance. In America the "great awakening" (1734) came through the influence largely of Jonathan Edwards and Whitefield. During the first half of the 18th century the Wesleyan revival greatly strengthened the cause of religion and gripped the young people.

Early movements. Out of these conditions grew organized efforts to ameliorate the condition of children and young men and women.

The first of these were *labor organizations* which began to appear about 1800. These were formed for the most part by mechanics' guilds, and looked toward the betterment of the condition of the workmen and the improvement in ability of apprentices.

Within these labor organizations were formed what were called "*mutual improvement societies*," in which serious-minded young men gathered for reading, for study, sometimes for debate. By this time the Sunday-school movement had gained considerable headway, and in these schools were *organized classes for young men and young women*, which served to bring those religiously inclined into touch with each other and with the churches. Out of the revivals which brought many young people into the churches grew "*singing schools*," which drew together great numbers of young people in social-religious gatherings. The temperance

movement took organized form during the first half of the eighteenth century and many *temperance societies* were organized which attracted numbers of young people to their membership. These temperance societies came to be social in nature, and were a distinct contribution to the movement in behalf of young people. Interest in foreign missions began to develop in America about 1800, resulting in various "*missionary societies*," the most important of which was organized in Williams College in 1806, in the shelter of a hay stack during a thunderstorm, out of which grew the first foreign mission board in America. This movement appealed strongly to the type of consecrated young men and young women in the churches of that day. "*Young Men's Societies*" began to appear in the churches in connection with the revivals which swept the country during this period. They were, in fact, prayer meetings conducted by young men for young men, and were usually short-lived. Mention might also be made of debating societies and Greek letter fraternities, which sprang up in colleges and universities.

2. THE PERIOD OF BEGINNINGS

Development of early movements. It is not difficult to trace these early movements as they developed along various lines and crystallized in forms and organizations with which we are familiar today. The labor organizations eventuated in the powerful labor unions of our own day; the effort to include young people as well as adults in an organization for Bible study resulted in the modern Sunday-school movement; the "singing schools" have given place for the most part to the modern church choir; the temperance societies became organized through the W.C.T.U. and the Anti-Saloon League into the prohibition movement which in America has swept away the open saloon. The daring faith of young missionary-hearted men and women has brought about the great missionary movement with all its attendant activities.

Origin and growth of the Y.M.C.A. The outstanding figure in the distinctive movement for the religious welfare of young men is George Williams (1821-1905). At the age of fifteen he was apprenticed to a drapery establishment in Bridgewater, England, and along with three other companions he was converted, and began with them to meet for prayer and the study of the Bible. His zeal resulted in the formation of a Bible Class, a "Mutual Improvement Society," a Foreign Missionary Society, among the young men employed by this concern. In 1844, with twelve young men, he undertook to unify and make effective the various kinds of Christian work in which they were engaged by constituting a single organization, which was named the "Young Men's Christian Association." The object of the organization was stated as "the improvement of the condition of young men in the drapery and other trades." Membership was limited from the beginning to members of a "Christian Church." The aim was gradually widened to include the "improvement of the mental, physical and spiritual condition of young men," and was opened to applicants "that gave credible evidence of conversion." The movement grew rapidly, so that by 1845 there were 47 associations in and around London, with 8,500 members.

The American movement came direct from England. Some young men in Boston saw a letter from George Vanderlip, written in 1851, describing the organization and work of the Y.M.C.A. These young men had come to the city for employment, and were without home and church ties. They became interested and finally succeeded in forming the Boston Y.M.C.A. Following the lead of Williams, the organization was distinctly evangelical. Emphasis was laid upon the social as well as the spiritual needs of young men. Class work became a special feature, and to this was added physical training.

The movement spread with marvelous rapidity. In 1855 a "World Federation" was formed in Paris, upon

this basis: "The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be his disciple in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men." The Y.W.C.A., similar in plan and purpose to the Y.M.C.A., was begun in England in 1855, spread to America, and in 1877 became formally organized under its present name.

The Y.M.C.A. has become international in the scope of its work, and carries on vast and varied activities. For the most part it has adhered to the original aims of its founders. Its chief place of usefulness is in the large cities. Although it has not lost sight of the spiritual purpose for which it came into existence, in its practical development emphasis has been placed upon the social and physical aspects of its work. It is estimated that the organization owns more than one hundred million dollars worth of property.

3. DISCOVERY AND DEVELOPMENT

The movements thus far have been for the most part outside of the churches. Church people have been the moving force in the efforts in behalf of young people, but the churches as such have done very little toward providing in a special way for the needs of young men and women. We come now to the period of awakened interest and responsibility on the part of the churches.

Sporadic Young People's Organizations. As early as 1848 we find record of a "Young People's Society" in the First Baptist Church of Rochester, N. Y. A similar society was formed in 1853 in the Strong Place Baptist Church of Brooklyn. In 1858 a "Young Men's Association" was organized in the Tabernacle Baptist Church of Philadelphia, which grew to large proportions. These organizations usually followed a revival, and were prayer and testimony meetings, with the simplest possible form of organization. They died as

the wave of interest created by the "big meeting" waned. A step forward was made when, in 1878, Dr. Hurlburt, a Methodist pastor of Hoboken, N. J., organized 100 young people (men and women) who signed a pledge of loyalty and faithful attendance. The young people's societies, or prayer meetings, grew to be a common feature of the revivals which characterized the last half of the 19th century.

The Young People's Society for Christian Endeavor. Dr. Francis E. Clark, a Congregational minister of Portland, Maine, became greatly concerned about a number of young people who had been brought into his church through an evangelistic meeting. The question arose, "How was this band to be trained, how shall they be set to work, how shall they be fitted for church membership?" At length he invited to his house the young people of the congregation to consider the formation of a society for Christian work. "They responded in large numbers," he writes, "and after talking the matter over, finding them willing and eager to enter upon religious duties, we formed a society of Christian endeavor of some sixty members." The characteristic features were "the prayer meeting pledge, the consecration meeting, and the committee work."

At last the thing had been hit upon which would give permanence to the work of the young people. Dr. Clark was a good advertiser and gave wide publicity to the success with which his Christian Endeavor Society met. The movement spread with almost incredible rapidity. Within five years there were 850 societies, representing eight denominations, 33 states, and seven foreign countries. Great conventions of Christian Endeavorers were held, at which inspirational programs were put on that attracted as high as 50,000 delegates, as in the Boston meeting in 1895. It looked as though every evangelical church in America—and perhaps in the world—would soon have a Christian Endeavor Society.

The ambitions of the promoters were unbounded as they undertook to make this inter-denominational organization the norm for the religious development of young people throughout the world. Inevitably these ambitions resulted in the organization becoming a closed corporation, practically excluding all denominational influences and control. The Christian Endeavor movement served a great purpose in the interest of the young people of the churches, but it was destined to be superseded by another and more effective type of organization.

The Epworth League. The Christian Endeavor movement was very popular for a while among the Methodists. From time to time efforts had been made by various Methodist young people's societies to form a distinctive Methodist organization. This was persistently opposed by the Christian Endeavor headquarters. At length the reaction against the inter-denominationalism of the Christian Endeavor Society became so pronounced that, under the leadership of Bishop Vincent, Methodist Young People's "Leagues" and "Societies" were united, in 1889, in the "Epworth League." This organization of Methodist young people was a protest against the failure of the Christian Endeavor movement to relate the young people directly to the local church and denomination. The Epworth League was modeled in essential respects after the Christian Endeavor Society, but the organization was made much more elaborate and work in and through the local church was emphasized.

The Baptist Young People's Union. It was no less difficult for Baptists than for Methodists to remain silent when the denominational tenets and practices dear to their hearts were ridiculed and played down, or at least passed over in silence, in Christian Endeavor meetings and literature. The "Loyalist Movement" was started in 1887, which looked toward more denominational emphasis in Baptist Christian Endeavor Societies. In 1889 a convention of Baptist young people

was called in Kansas City and later in 1890 a conference was held in Chicago, representing fifteen states.

As usual the Christian Endeavor authorities vigorously opposed this movement, but without result. The Baptist Young People's Union of America was organized, modeled at first largely after the Christian Endeavor Society, except that the plan and purpose were not the control of Baptist young people through a central organization, but a federation of Baptist Young People's Societies for common ends. At first the topics set forth by the Christian Endeavor leaders were adopted bodily, but treated by Baptist writers, the literature being issued from Philadelphia by the American Baptist Publication Society.

The Baptist churches, North and South, rallied around the leaders in this movement, and although there was much indifference and some antagonism in the beginning, the B.Y.P.U. came to be accepted within a few years as the model type of organization for the young people of a Baptist church. In 1891 the Baptist Sunday School Board was established by the Southern Baptist Convention. A committee on B.Y.P.U. work in the South was appointed, and the Baptist Sunday School Board, working with this committee, took over the publication of B.Y.P.U. literature. Special workers were placed on the field, resulting in a great forward movement among Southern Baptist churches in the interest of organized young people's work. In 1920 this committee was discontinued and the B.Y.P.U. work made a regular department of the Sunday School Board.

II. Problems and Difficulties

1. THE NEED TO BE MET

Effectiveness in Christian service demands training. The young Christian is untrained. Training requires practice in doing as well as instruction. The preaching service, the Sunday school, the prayer meet-

ing, do not give the specialized training that equips the young Christian for efficiency in the duties of church membership and in practical Christian service.

The practical need that must be met is for a simple organization, distinctive in type, confined to groups of young people of congenial ages, combining in proper proportion the elements of instruction, expression, Christian activities, and social contact. At the heart of this need is the untrained, inexperienced, immature Christian, and the supreme concern is for *the development of the individual*.

2. MISTAKES TO BE AVOIDED

The demand of these young Christians in a distinctive young people's organization is not for a miniature church, nor for a teaching service, nor for a Christian culture course, nor for a prayer and testimony meeting. Again and again efforts to provide for the needs of young people along these lines have proven ephemeral and disappointing. There is no need of useless experimentation at this point.

Furthermore, it has been established beyond question that a successful young people's society must consist of a comparatively small number, broken up into still smaller groups, to each one of whom are committed definite responsibilities, rather than an indeterminate "congregation;" and that the unions should consist, for the most part, of Christian young people, members of the church, and of congenial ages and interests. Compromises made at these points nearly always result in lessened efficiency, if not ultimate failure.

3. DIFFICULTIES TO BE OVERCOME

First, *lack of mature leadership and initiative*. This is the chief difficulty. A good B.Y.P.U. is possible in any Baptist church where the pastor knows and cares, or where a consecrated, capable adult, with the love of Christ and young people in his heart, is willing to

play the part of organizer, developer, inspirer, helper, withal keeping in the background and refusing to be discouraged. The next difficulty is *lack of church support*. Many churches do not take their B.Y.P.U.'s seriously. There is often little oversight or report. Little definite interest is taken in the officers, meetings, results, consequently the young people do not take themselves seriously and their work goes to pieces. Deacons seldom feel that they are as responsible for the B.Y.P.U. as for any other organized activity of the church. Third, *lack of leadership among the young people*, or the wrong type of leadership. Let us recognize frankly that young people are frequently unable to guide wisely their policies, and, avoiding all semblance of patronage or dictation, bring to their aid mature leadership, counsel and encouragement. Fourth, there is a serious *lack of equipment*. Few churches provide proper equipment for the work of their young people. A minimum of equipment is a separate room for each organization (Junior, Intermediate, Senior), sufficient literature, record books, supplies, etc. Fifth, there is often an *unpardonable lack of sympathy* for youth and its problems among adults who seem to have forgotten that they were once young, and can no longer appreciate the restlessness, energy and boisterousness of young people. The desire of these well-meaning grown-ups to retain the artificial dignity and stiff formality of all church services greatly hinders efforts to enlist young people in religious activities. Sixth, *lack of definite tasks*. Young people want something to do. They should be given specific guidance under the direction of the church. There is a wealth of opportunity for service of great practical worth in every community, and the young people, more than any other group, can be harnessed to these tasks; but the impossible must not be expected—that on their own initiative, sustained by their unaided efforts, these young people should discover and carry on worthwhile projects.

III. Methods and Aims

1. THE NEW CONCEPTION

In the original plan there was *one* young people's society in a church, for which a few choice spirits were responsible, and to which all were invited to come and listen. In the new conception all this is changed. The B.Y.P.U. is the training department of a Baptist Church, its motto being "All Baptist Young People Utilized." Just as the church conducts a teaching service, usually prior to the Sunday morning service of worship, so it conducts a training service, usually just preceding the evening service of worship. The same relation exists between the training service and the preaching service as between the Sunday school and the preaching hour—they are inseparable halves of a whole. Where the right spirit and understanding exist, the B.Y.P.U., with its great gathering of young people, becomes the strongest support of the preaching service which follows.

The new conception, therefore, contemplates the training in church membership and Christian service of *all* the Baptist young people of a church. To this end the organization must be carefully graded, a minimum number of unions being three—Juniors, nine to twelve; Intermediates, thirteen to sixteen; Seniors, seventeen and up. In many churches this number is increased, new unions being formed as rapidly as the attendance in any one union grows beyond forty or fifty. Some great churches have a dozen to a score of unions meeting simultaneously, with a Young People's Leader in charge, and all the work correlated through regular cabinet meetings of officers. Surely we may expect this plan to result in a new day of training and efficiency in our church.

2. TRAINING THE WORKERS

Nowhere is exact knowledge and skill in performance more necessary than in work with young people.

Failure is inevitable where leaders and officers are untrained. Recognizing this fact, the B.Y.P.U. Department, under the leadership of Dr. L. P. Leavell, has issued a series of "Manuals" or concise text-books, for the information and training of B.Y.P.U. workers. These manuals set out with great clearness the plans, methods and aims in young people's work, and are indispensable.

At least once each year every church should provide for a "Young People's Study Course Week." In addition to the manuals, other suitable textbooks are announced from year to year. A good plan for such a course, in a single church, or a group of churches, is, after thorough preparation, to meet each evening of the week for a program of devotion, study, lunch and practical demonstration. The following Sunday given over to the young people for demonstration of their work before the entire congregation will greatly encourage them and set forward their plans.

3. STANDARDS AND AIMS

Perhaps no more comprehensive view of the plan of organization can be given than through the reproduction of the widely-accepted "Standard of Excellence" and "Constitution," which, with some modifications, apply to all grades in the B.Y.P.U. organization.

THE STANDARD

1. ORGANIZATION

(1) *Officers*—Have the following: president, vice-president, secretary, corresponding secretary, treasurer, chorister, pianist, Bible readers' leader and group captains.

(2) *Committees*—Have the following: Membership, Social, Program, Instruction, Missionary.

(3) *Groups*—(a) the B.Y.P.U. divided into groups; (b) each group shall have a captain, who shall have supervision over the work of his group.

2. MEETINGS

(1) *Weekly Meetings*—(a) program based upon topics in The B.Y.P.U. Quarterly, which are each month a Devotional,

a Doctrinal, a Bible Study, and a Missionary Topic; (b) developing the individual by having at least twice each quarter, each active member to take part on the program apart from the congregational singing; (c) an average attendance of at least seventy-five per cent of members enrolled.

(2) *Business Meeting*—(a) the Union shall have a quarterly business meeting at which each officer and the chairman of each committee will read to the Union a written report of their work; (b) the president shall make an annual report of the church in conference.

(3) *Socials*—At least one social per quarter.

3. EDUCATIONAL WORK

(1) *Systematic Bible Readers' Course*—At least seventy-five per cent of the entire membership keeping up the readings.

(2) *Study Course*—At least fifty per cent of the local B.Y.P.U. shall take each year at least one study course recommended by the B.Y.P.U. of the South, and pass an examination given by the leader of the class.

(3) *Giving*—At least seventy-five per cent of the active members giving systematically to benevolences and church expenses according to the church plan.

SUGGESTED CONSTITUTION

ARTICLE I. NAME

The name of this organization shall be the Baptist Young People's Union of the Baptist Church.

ARTICLE II. OBJECT

The object of the Baptist Young People's Union shall be the increased spirituality of the young Christians; their training in essential church activities; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; their enlistment in all forms of missionary endeavor through existing denominational organizations.

ARTICLE III. MEMBERSHIP

SECTION 1. The membership may consist of three classes: Active, Associate, and Honorary.

SEC. 2. The active membership shall consist of all persons seventeen years old and up who are members of a Baptist Church, elected upon proper motion and second, having signed the Constitution and giving assent to the following pledge: "Replying upon divine help, I hereby promise to strive to be true to Christ in all things and at all times; to seek the New Testament standard of Christian experience and life; to attend every meeting of the B.Y.P.U. unless hindered by reasons

approved by a good conscience, and to take some part in the service aside from congregational singing, if it is possible to do so with sincerity and truth."

SEC. 3. The associate membership shall consist of all persons of appropriate age, who, though not members of a Baptist church, shall desire to affiliate with the B.Y.P.U., and who have been elected upon proper motion and second. Such associate members shall be welcome to all the privileges of the B.Y.P.U. except voting and holding office.

SEC. 4. Honorary members may be elected at the pleasure of the B.Y.P.U. upon proper motion and second.

ARTICLE IV. OFFICERS

The officers of the B.Y.P.U. shall be: A pastor, president, vice-president, recording secretary, corresponding secretary, treasurer, chorister, pianist, Bible readers' leader and the group captains. These shall be elected annually, or semi-annually, and shall perform the duties usually appertaining to such offices.

ARTICLE V. COMMITTEES

Ex-Officio Members—The pastor and president shall be ex-officio members of all committees, and their approval should accompany the plans and recommendations made by the committees. The committees and their duties are as follows:

(1) *Membership*—To bring in new members; to look after absentees.

(2) *Instruction*—To enlist all members of the B.Y.P.U. in the Systematic Bible Readers' Course; to arrange for study courses and textbooks; to arrange for lectures on denominational subjects.

(3) *Program*—To plan for the weekly meetings, using the topics set forth in the B.Y.P.U. Quarterly.

(4) *Missionary*—To educate and enlist the members of the B.Y.P.U. in the scriptural idea and plan of giving; to foster mission study classes; to assist in making the monthly missionary meetings a success.

(5) *Social*—To meet and welcome strangers and members before and after the weekly meetings; to provide for social meetings at appropriate times.

(6) *Executive*—To consist of the pastor, the officers and the chairmen of the committees; to meet upon call of the pastor and president; to consider all matters of business, shape policies, and make recommendations.

ARTICLE VI. REPORTS

All officers and all committees shall render written reports at least once each quarter to the B.Y.P.U. The executive

committee shall make an annual report of the progress and work of the B.Y.P.U. to the church in conference.

ARTICLE VII. ELECTIONS

The president shall be elected annually, or semi-annually, by the church, or by the B.Y.P.U. subject to the approval of the church. Other officers and chairmen of committees shall be elected by the B.Y.P.U. at the annual, or semi-annual, business meeting.

ARTICLE VIII. MEETINGS

The B.Y.P.U. shall hold weekly meetings for worship, instruction and training, using as a basis the topics in the B.Y.P.U. Quarterly. Business meetings shall be held at least once each quarter. The annual business meeting shall be held at least one week before the annual business meeting of the church. Social meetings shall be held at convenient times at least once each quarter.

ARTICLE IX. GROUPS

The entire membership of the B.Y.P.U. shall be divided into groups of about twelve members each. One member of each group shall be the group captain, and shall have special supervision over the members of the group.

ARTICLE X. AMENDMENTS

This Constitution may be amended at any regular business meeting by a two-thirds vote of the members present and voting.

Other Teaching and Training Activities

I. Missionary Education

1. THROUGH THE WOMAN'S MISSIONARY UNION

While the study of missions runs through all the courses offered by the Sunday school and the B.Y.P.U., special responsibility for this supremely important subject has been assumed by the Woman's Missionary Union. Through a series of graded auxiliaries provision is made for missionary instruction of the children, the boys and girls, the young women, and the older women of the congregation and church.

It is difficult to overestimate the value of the quiet, unseen forces set in operation in the life of Southern Baptists for the cause of home and foreign missions through the years of teaching, distributing of litera-

ture, prayer, agitation, and sacrificial giving on the part of a host of consecrated women of our churches. The work of teaching is fundamental in the plan and purpose of the Woman's Missionary Union, and its greatest achievements have come through this avenue.

We shall, however, in the plan of the volume, deal with the women's organization in a succeeding chapter, dwelling on this phase of its many activities only thus briefly at this point in order to point out its immense value as a teaching agency.

2. THROUGH MISSION STUDY COURSES

A mission study class is a wonderfully effective means of teaching missions and promoting missionary interest. No more attractive literature is obtainable than the books of missionary history, biography, adventure, description, which are so plentiful to-day. A capable, enthusiastic teacher and a supply of books are all that is necessary to enlist a company of Christians in this fascinating study.

The study class idea has been projected successfully on a large scale through the "missionary institute." Just as training schools for teachers or young people are held, so a week of graded missionary instruction is planned. The church membership is divided into congenial groups, and a teacher or leader provided for each group. The children study an appropriate book, such as "Under Many Flags," by Cronk and Singmaster, or "Stay-at-Home Journeys," by Osborne; the Intermediates study some thrilling book of biography, as "Judson the Pioneer," by Hull, or "The King's Own," by Lawrence; young people and adults study one of the many splendid books on modern missions. Following the hour of study, and a light luncheon, the classes assemble for a stereopticon lecture or address. This plan, with modifications, has been used with remarkable success.

3. THROUGH SERMONS, ADDRESSES AND PROGRAMS

If a church has full-time preaching, faithfully each month the pastor should present the scriptural basis of appeal for the various objects which Baptists foster, taking care to present concrete examples of need and opportunity, and to bring detailed, informing, inspiring information concerning the work and the workers. An alert country preacher used the "prelude" idea—taking ten minutes of each service, before the sermon, to describe some feature of our missionary or benevolent activities.

The church will not ordinarily rise higher in its interest than the pulpit. If the preacher is silent on missions the congregation will eventually grow dumb. Not only from the pulpit should there come such inspiration and information, but from the desk of the Sunday-school superintendent, from teachers of classes, from leaders of young people, there should be regularly presented the cause of home, state and foreign missions, and our southwide benevolent enterprises. An effective plan is to devote the closing exercises of the Sunday school once each month to the presentation of a missionary program. Of course the special days in the Sunday school for these objects will be faithfully and intelligently observed.

4. THROUGH CIRCULATION OF MISSIONARY LITERATURE

A tract rack should be maintained near the church entrance, with a consecrated, alert attendant in charge, who will secure the newest and best tracts from the various Boards, and see that they are taken and read by the people who attend the various services. The reading of the state Baptist paper, "Royal Service" and "Home and Foreign Fields," at least by the officers of the church and its auxiliaries, and the teachers in the Sunday school, is absolutely indispensable to the maintenance of the highest degree of missionary in-

terest and fervor. It is impossible to calculate the results if every Baptist church in the South would agree to send these publications to each of the officers, including pastor, deacons, general officers of the church, W.M.U. leaders and officers, officers and teachers in the Sunday school, and officers and leaders in the B.Y.P.U. The amount required would not be large, and the investment would yield a thousand-fold.

II. Training Church Officers

1. FOR GENERAL DUTIES

An office in a church of Jesus Christ carries with it great privileges and grave responsibilities. Men and women ought not to be elected to such an office without being made to realize the seriousness of the matter. Certainly officers should not be elected against their will, or to interest them, or to gain their influence, or to flatter them or their families.

Poor officers are the bane of our churches. One way to insure better officers is by informing the church membership as a whole concerning the qualifications and duties of the various officers. Church officers must, of course, be drawn from the congregation, and in Baptist polity are chosen by the congregation. A church membership uninstructed in the work of its officers will inevitably make wrong choices.

Before election, therefore, each prospective officer should be reasonably informed concerning the duties of the office to which it is proposed that he be chosen; and lacking such information, he should be consulted in advance of election, wherever possible, to discover his attitude toward the work and his willingness to prepare himself for the tasks involved.

2. FOR SPECIFIC DUTIES

A general understanding of the duties of an office is, however, not sufficient. Upon election each officer should be given a course of private instruction that

will fit him for the place to which he has been chosen. This can often be accomplished through private conference on the part of the pastor or other trained worker. A high function of the modern pastor is to meet privately with each of his officers, particularly those newly-elected, and with tact and sympathetic appreciation talk over with each of them the responsibility involved and the best methods to be employed. In addition, books and tracts pertaining to his work should be secured and placed in the officer's hands.

One of the most fruitful weeks a church can provide for in its calendar is "*church officers' week*." Following a sermon on the subject on Sunday, the entire body of church officers meet for an hour or more each evening of the week, when qualifications, duties, method of work, and plans for increased efficiency will be discussed. This might well follow the annual election of officers, and culminate on the next Sunday in an installation service, when the new officers will be publicly inducted into office.

No church has the right to consider its work of teaching and training complete that does not, in addition to general methods through pulpit, Sunday school, W.M.U., B.Y.P.U., and laymen's unions, provide for specific, definite, adequate training of its church officers.

CHAPTER VII

EFFICIENCY IN ORGANIZED SERVICE

I. Principles of Christian Service

By Christian service we mean service that one would not ordinarily render if one were not a Christian. Of course, all the service that a Christian renders in any of life's activities should be for high and noble ends, and the commonest toil becomes glorified when done in the name and for the sake of Christ. Yet there is a distinctive sphere of service which the Christian should include in his life's program which relates to the welfare of others and the ongoing of the kingdom of God, into which he enters above and beyond the activities connected with his self-interest.

1. SERVICE IS THE FRUIT OF A SAVED LIFE

Service is not a condition of salvation—it is a test. Christianity is a life to be lived, not merely a group of theological tenets to be held. Out of what a man believes will flow practically all that he does, so that right belief is of supreme and primary importance. But if he renders no more service, if his unselfish efforts in behalf of others are not increased, after his becoming a church member, a serious question is raised as to whether or not he has become a Christian at all.

We are not, however, to jump at conclusions too hastily in this regard. Failure to render Christian service may be due to something else besides lack of conversion. It may be *due to immaturity*. The new-born soul is a babe in Christ, and babies are not expected forthwith to do the work of adults. Again, it may be that *no nurture or exercise* has been furnished, and a pitiable state of prolonged infancy results. Fur-

ther, it may be that *training and instruction have been neglected*, and the Christian comes to maturity spiritually illiterate and unskilled. Let us not forget that abundant fruit bearing depends upon more than the one element of implanted life. If, however, favorable conditions are present and yet year after year no fruit of Christian service is borne, we may well believe that a new nature, the life that is in Christ, has never been received.

2. SERVICE IS A CONDITION OF CHRISTIAN GROWTH

Activity is a condition of all human growth. Muscles never used atrophy. Organs never exercised become paralyzed. Mental powers left inactive grow weak and worthless. Emotions left to fritter out into inactivity become pale and powerless. The growing, developing, expanding, healthy individual is one who constantly puts his powers to the test in action.

To live as a Christian means that one thinks, feels, wills according to the principles of Jesus Christ, both Godward and manward. Thinking, feeling, willing—the whole of the mental life—depend for their health and strength on properly directed activity. A Christian life in which Christian service does not take its rightful place, is of necessity a puny, sickly, ineffective thing.

3. SERVICE ENRICHES AND STRENGTHENS CHARACTER

Character is the sum total of what one has thought, felt, done. God's great purpose for the Christian is the development of his character into the fulness of the stature of his Son. Thought and feeling are not enough in character growth. The outcome must express itself in will, or the power to act. Actions, motivated by thought and feeling, tend to repeat themselves with practice, and thus life habits are formed. The habit of Christian service is therefore one of the most powerful and altogether indispensable factors in the strengthening and enriching of Christian character.

4. SERVICE MAKES RELIGION REAL AND VITAL

One reason the religion of multitudes of people means so little to them is because it has never found expression in action. Psychologists tell us that we never really know a thing until we have put it into practice. Service is the very breath of life to Christian experience. Hosts of people have lost the sense of vitality and reality in their religious experience because they have never had a share of the work of the church entrusted to them, and so have never been led out into the joy and satisfaction of Christian service.

5. SERVICE BRINGS IN THE KINGDOM OF GOD

This was the method of Jesus; this is the method he taught his disciples; this has been the method through the centuries of men and women who have advanced the coming of Christ's kingdom. He himself said, "My Father worketh even until now, and I work." Again he said, "As the Father hath sent me, even so send I you." The missionary spirit, the evangelistic spirit, are both the spirit of highest service; ministries of teaching, of healing, of comforting, of caring for the unfortunate and needy, of creating and maintaining a better social order, all are forms of service which represent Christianity in action, and are an integral part of the program of Jesus for the establishment of his kingdom upon the earth.

II. Baptist Women Organized for Service

1. THE ALLY SPIRIT

The genius of the "Woman's Missionary Union, Auxiliary to the Southern Baptist Convention," is happily characterized by Miss Mallory as "the Ally Spirit." In a brief review of the history and achievements of this organization she speaks of the "large and ofttimes initial part played by women in the apostolic missionary enterprise and of their invaluable services when Carey and Judson went out to the foreign fields;" again, "how in 1872 the Southern women heard the cry

for some organization to support Bible women in South China; and how by 1882 thirty-two women delegates from twelve states met in Richmond, Virginia, and organized the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

"Equally interesting is the growth of the individual state W.M.U. organizations with meetings by societies, associations, district and state, with the summer encampment work participated in by most of them." In this spirit of co-operation the Baptist women of the South have rendered an incalculable service in the development of the missionary spirit, the strengthening of the bonds of denominational unity, the encouragement of systematic and sacrificial giving, the deepening of the spiritual life of the churches through prayer and study, the influencing of young lives in surrender for salvation and service.

2. WOMEN'S WORK IN THE LIGHT OF SCRIPTURE

Many fierce debates have raged about the question of the place of women in the work of the churches. Let us see what light history and the Scriptures throw on the subject.

Consider the status of women in non-Christian lands. Before the coming of Christ, woman was looked upon as little more than chattel property. To Christianity more than to all other forces in the world combined is due the emancipation of woman. A test of the degree to which any land has been Christianized is the place given in it to women.

Consider the place of women in the Old Testament. The first man and woman were created equal. Woman's sin brought upon her the penalty of suffering and subjection (Gen. 3:16). Gradually woman emerged from her low estate in the unfolding of God's plan in the development of Judaism. Although polygamy was practiced, woman was given a high and honorable place in the developing life of Israel; e. g., Miriam, Deborah, Huldah, Ruth, Hannah (See Prov. 31:10-30).

Consider the place of women in the life and teachings of Jesus. Jesus was born of a woman, a fact that forever glorifies womanhood. Yet no woman was an apostle, nor do we find any woman among those whom he chose to preach. Women, however, were his disciples and followers (Luke 8: 1-3). Study the attitude of Jesus toward women—his reverence for personality, his chivalry, his tender regard, his unfailing consideration (John 4; John 8: 1-11; Luke 7). Notice his single standard of morality (Matt. 5: 27, 28), his teaching as to the sanctity of marriage (Matt. 5: 31, 32; Matt. 19: 3-12; Luke 16: 18). Note his joy in the love and friendship of women (Matt. 26: 6-13; Mark 14:3-9; Luke 10: 38-42).

Consider the place of women in apostolic Christianity. We may well believe that the fulfillment of the prophecy of Joel (Acts 2: 17-21) was more than figurative—that daughters as well as sons were to be “speakers for God,” that on the Lord’s handmaidens should be poured forth of his Spirit, that they should prophesy. That women were given a new place and standing in the first organized Christian church is attested by the fact that the alleged neglect of the Greek widows occasioned the selection of the first deacons (Acts 6). We may be sure that women were among those who, being scattered abroad, went everywhere proclaiming the word. Their faithfulness and suffering are evidenced in the testimony of Paul, who confesses with shame that he persecuted unto death both men and women. Woman’s place in the early church was limited because woman’s sphere was everywhere limited. But we have occasional glimpses of the part of woman in early Christianity, in such stories as that of Dorcas (Acts 9: 36f) and Lydia (Acts 16: 11-15).

5. *Note the place of women in the conception of Paul.* It is absurd to think of Paul as “a sour old bachelor.” He wrote by divine inspiration. He said what he meant and meant what he said. That he held

women in highest esteem is everywhere evident. They were his honored fellow-workers (Romans 16; Philipians 4: 3). He was very jealous of their good name and Christian influence. Remember that the position of the early Christians was abnormal and exceedingly difficult. Paul makes clear in such statements as those contained in 1 Cor. 7, that some of the advice and instructions given by him were intended to meet the peculiar, pressing and passing conditions which these early Christians faced. The great underlying principle is that orderliness, decorum and conformity to established social customs were imperative in order to save Christian women from being classed with shameless and fallen women. Such passages as 1 Cor. 14: 33-35 must be interpreted in the light of conditions then and now.

Yet, back of the injunction that the women "keep silence" (1 Cor. 14: 34) there is a fundamental principle (1 Tim. 2: 8-15). It is nowhere inferred that woman is inferior to man, except in certain offices and functions, and over against this is indicated man's similar inferiority to woman (Gal. 3: 28). The divinely appointed place of woman is in the home as mother and home-maker and in the church in personal ministries. To man is given the place of public leadership. This distinction is grounded in human nature itself, and the principle is violated in any walk of life at the peril of social stability and human happiness.

3. THE STRUGGLE FOR RECOGNITION

With the eclipse of Christianity by catholicism, woman accepted perforce the place decreed for her by heathenized ecclesiasticism. The Reformation saw her re-emancipation begun. The Methodist movement greatly forwarded it in the early modern period of the churches. The age of industrial democracy has given tremendous impetus to the movement for equal rights and privileges for both sexes. In fact, the pendulum seems to have swung from one extreme to the other.

Baptists have sought to take the middle ground.

Elsewhere is given in brief outline the intensely interesting story of the growth of woman's work in our Southern Baptist churches. Let us not forget that, in the face of much opposition, women turned the tide in the missionary and anti-missionary struggle of the first half of the nineteenth century, and have led the way in organization and efficiency. Combining organization with spiritual motive and power they, perhaps more than any other factor, made possible the success of the 75 Million Campaign.

4. SOME HURTFUL DEVELOPMENTS

It is not to be wondered at if out of this struggle there should have come some tendencies and methods that are to be deplored. It was inevitable that, with the women often made solely responsible for the raising of missionary funds in a church, there should have been given an over-emphasis to money-raising methods. These unscriptural methods of raising money by means of bazaars, suppers, entertainments, begging affairs, came to be generally accepted, and having been once inaugurated with some show of success, it has been often difficult, if not quite impossible, to get the women and the churches away from these hurtful devices. Because at first the women's work was frowned upon and had to be done apart from the regular work of the churches, an independence of the churches naturally grew up in many cases.

When later it became desirable and necessary that all the auxiliaries of a church become unified for great and worthy ends, there sometimes arose divisive issues because of the contentions of certain women that they do their work in their own way without regard to the plan of the church. Again, the women have often allowed themselves to be overburdened with details of church work for which the men, the young people, and the Sunday school ought to have had a share of responsibility. Like Martha, they have become "cumbered with too much serving," and not infrequently

have lost out of their work the dynamic spiritual objective without which all work for Christ is of little meaning. Sometimes, too, the women have failed to properly correlate their societies and activities with other church auxiliaries, the result being overlapping and confusion.

In none of these things does blame attach primarily to the women. They themselves regret the occasional appearance of such abnormalities, recognizing at the same time that they have arisen because of neglect and injustice which were so long suffered.

5. A NEW AND BETTER UNDERSTANDING

We rejoice in the new and better day that has come for the work of the women in the churches and in the kingdom. Christ has done much for women and they do well to seek to show their love and gratitude to him. Southern Baptist women have sought consistently to develop their plans in the light of scriptural principles and of their love to Jesus Christ. We have come to recognize that the women are not to be isolated from the work of the church and the kingdom in a "society."

Missions, education, and benevolence are the work of all the church, not of a few women. It is not just to the women to make them the money-raisers, the burden-bearers, the dish-washers for the church. Women work best together, but their work should be co-operatively in the full program of the church. The pastor is the pastor of the W.M.U. The women become his best helpers in many ways if he understands them and they understand him. The W.M.U. represents all the women of a church and of the denomination organized to do all the work of the church and denomination for which they are fitted. The W.M.U. is the church at work in and through its women.

6. PLANS OF ORGANIZATION

W.M.U. plans of organization reach from co-operation with the South-wide agencies of the denomination

as represented in the Southern Baptist Convention, through the state mission scheme, the district association, down to the local church. With central headquarters at Birmingham, Ala., co-operation is maintained in each of the states through a state W.M.U. department, and with the district association through associational superintendents.

The general purposes of the organization are thus set forth in the preamble to the recently revised constitution:

"We, the women of the churches connected with the Southern Baptist Convention, desirous of stimulating a missionary spirit and the grace of giving among the women and young people of the churches and wishing to aid in collecting funds for missionary purposes to be disbursed by the boards of the Southern Baptist Convention and by the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, in case of the Margaret Fund for the education of missionaries' children and the W.M.U. Training School in Louisville, Ky., organize and adopt the following constitution."

The modern W.M.U., in its local organization, is not to be thought of as a "Ladies' Aid," nor as a single society of adult women. Just as a Sunday school is graded on the basis of age and congeniality, so is the W.M.U. The subject of missions, it is argued, is too important and all-inclusive to be made incidental, but deserves separate and intensive study and application. The graded plan, by which this ideal is to be attained, is thus stated:

"Those who are from three to thirteen years of age should be welcomed into the Sunbeam work; the girls of thirteen up to seventeen should be promoted into the Girl's Auxiliary, while the boys of similar ages should be received into the Royal Ambassador Chapter. All the young women on to twenty-five are eligible for membership of the Y.W.A., while those graduating from it should be put to work in the woman's branch."

Annual promotion days provide for the perpetuation of the graded scheme.

The "woman's branch" referred to is designated as the W.M.S., or Woman's Missionary Society, and naturally becomes the most important unit in the organization. It fosters the junior auxiliaries, and is in large measure responsible for the women's work in a church. Many churches adopt the idea that every woman who has membership in the church is by virtue of this fact a member of the W.M.S. She is at once enrolled in one of the circles, and given a place in its activities. The business of the officers and leaders, in this conception, is not that of securing the women of the church as members of the missionary society, but of enlistment and development.

A word should be said about the position of the W.M.U. with reference to finances. The best and most approved practice is based on two outstanding principles: First, that the women and young people of the church pay into the church treasury, through the system adopted by the church, the money which they contribute for local expenses and benevolence. In other words, the women should not have a separate system of money raising, nor raise their money independently of the regular plan of the church; at the same time, their proper expenses should be paid by the church, just as any other items of legitimate expense are provided for. The second principle is that, since the women accept definite quotas as their share of local and benevolent budgets, their gifts should be credited to them, thus making it possible to determine how much of the total is given by the women and their auxiliaries. A simple understanding with the treasurer that certain contributors are to be so credited and the totals kept separate and publicly announced will often suffice to prevent what might otherwise develop into difficulty and misunderstanding.

No better bird's eye view of the plan of organiza-

tion set up by the W.M.U. can be given than the Standard of Excellence which follows:

(1) At least twelve regular meetings a year, with a devotional service and a definite missionary program, preferably one each month.

(2) An increase in active membership during the year of at least 10 per cent of the number enrolled at the beginning of the year until all eligible members are enlisted.

(3) Paying Campaign pledges.

(4) Regular reports to state officers, according to the plan outlined by the state.

(5) One of the denominational periodicals subscribed for in at least one-half of the homes represented in the missionary society, the ultimate aim being one in every home.

(6) Observance of the special seasons of prayer and gifts for State, Home and Foreign Missions.

(7) At least one mission study reading circle or preferably a mission study class during the year.

(8) Some definite organized personal service for spiritual uplift of the local community, conducted by the members of the society under its oversight.

(9) An average attendance of at least one-half of the active membership at the twelve meetings.

(10) Fostering in the local church of a Sunbeam Band and of at least one other of the graded W.M.U. organizations for the young people and, where possible, the organization and fostering of a missionary society in a neighboring church.

This Standard, with certain modifications, will serve for the junior auxiliaries, and gives a definite means of checking up on the efficiency of each organization. The Standards may be had in the form of wall charts from the W.M.U. Headquarters, Birmingham.

7. FIELDS OF SERVICE

The following suggestions are given in the W.M.U. Manual as to forms of service which may be rendered through the organizations of the W.M.U.:

PERSONAL SERVICE IN RURAL COMMUNITY OR SMALL TOWN

(1) *For the church.* Survey the community; make church and grounds distinctive for cleanliness, order, comfort and beauty; use church for sociables, lectures, etc.; visit for church

and Sunday school; co-operate in evangelistic campaigns; minister to sick, aged and blind; start a Homemakers' Club.

(2) *For the Community.* Arrange "Get-together Days"; start a good roads movement; arouse and foster interest in school; beautify grounds and arrange playground; visit jail and county home and hold services; report bad conditions there to proper authorities; arrange occupation for women in county homes; develop debating clubs, singing classes, baseball clubs, and wholesome sports for young people; provide circulating library; entertain poor from cities during hot weather; have a clean-up crusade; raise a fund to provide intelligent nursing; cultivate flowers for charity wards of nearby hospitals.

PERSONAL SERVICE IN TOWNS OF FIVE OR TEN THOUSAND

(1) *For the church.* Make a survey; organize Homemakers' Clubs, Industrial Schools, etc.; make the church a true social center; assist pastor and Sunday school by visiting members, sick or absent, and welcoming strangers; provide clothing for children to attend Sunday school and furnish helpers to bring little ones, etc.; aid evangelistic meetings.

(2) *For the Community.* Organize neighborhood clubs to promote community interest; hold services and form clubs for employed and aid them by securing safe and sanitary conditions in factories; seek out and interest young girls coming to the town; help colored women by Homemakers' Clubs; have a "City Beautiful," trees, flowers, etc.; co-operate with charity organizations; accompany patients to clinics; hold services at hospitals and asylums; have a circulating library; erect a drinking fountain near the church.

PERSONAL SERVICE IN LARGE CITY

(1) *For the church.* Study community; make churches social centers; maintain Good-Will Center; locate Homemakers' Clubs in needy districts; co-operate in evangelistic campaigns; conduct Industrial Schools; conduct Daily Vacation Bible School; visit for church and Sunday school.

(2) *For the community.* Sustain Y.M.C.A. and Y.W.C.A.; have "Garden Clubs"; co-operate with local charity organizations; start Cheer-All Clubs for business girls; visit and hold services in jail, penitentiary and almshouse; help released or paroled prisoners; engage in rescue work; protect young girls coming to city; remove causes of sin and suffering; conduct work for foreigners and negroes; distribute good literature; give outings to poor; have a "City Beautiful."

GRADED PERSONAL SERVICE FOR YOUNG PEOPLE

The above suggestions were given irrespective of the organization. Below, a classification is made according to the graded

W.M.U. system for the young people so that each of their organizations may see the kind of work it can do as an organization. Then by reference to the preceding tables an organization in a rural section, for instance, may see what kind of work its organization can do. A woman's society can do almost all the phases mentioned in each of the preceding tables, according as the society is in the country, town or large city.

FOR SUNBEAMS

(1) *For the church.* Visit and sing for sick; read to blind or old; carry baskets of flowers; bring in absent and new scholars to Sunday school; send Christmas and Thanksgiving baskets.

(2) *For the community.* Make scrapbooks for children in hospitals and homes; distribute post-cards; mend and distribute old toys; raise flower seeds to give away; collect magazines for distribution; pick up all waste paper; have a mercy band for kindness to animals.

FOR ROYAL AMBASSADORS

(1) *For the church.* Serve as messengers for superintendent of Sunday school; bring in scholars to Sunday school; have a chorus club; help keep church and grounds neat; visit sick and absent scholars; send Christmas and Thanksgiving baskets.

(2) *For the community.* Have clean-up crusades; share games and good times; help the other fellow with preparation of lessons; secure employment for boys needing it; loan good books; raise a fund for playground; be kind to animals; arrange for exchange of visits between city and country R. A.'s.

FOR GIRLS' AUXILIARIES

(1) *For the church.* Look up absent and new scholars for Sunday school; visit the sick; care for babies while mothers attend services; carry baskets of flowers to sick and feeble; arrange to bring the old to church and care for them while there; assist in mission Sunday school.

(2) *For the community.* Have a garden; plant vines and trees at church and school houses; read and write for shut-ins; sew for over-busy mothers; assist in Daily Vacation Bible School.

FOR Y.W.A.'s

(1) *For the church.* Visit young women of congregation and Sunday school; arrange good times for them; sew for orphan or needy children; decorate church for services; start a chorus class; teach in Sunday school; assist in mission Sunday school.

(2) *For the community.* Have an Industrial School; beautify town in every way possible; co-operate with Y.W.C.A.; co-

operate with local charities; know and interest the business women; sing and arrange treats at jail, county home and orphanages; assist at Good-Will Centers; assist in Daily Vacation Bible School.

III. Baptist Men Organized for Service

1. THE MODERN LAYMEN'S MOVEMENT

The first laymen's brotherhood of modern times was organized by James L. Houghteling, an Episcopalian banker of Chicago, in November, 1883. With twelve young men he organized "The Brotherhood of St. Andrew," the name being taken from the story of Andrew and Peter. The movement spread among the Episcopal churches and soon attracted the attention of other denominations. The plan of organization was very simple—a president, vice-president, secretary-treasurer, and various committees for special purposes. A simple constitution was devised, and men of the church sought as members. Monthly meetings were held, with programs varied in character, for the purpose of informing the men with reference to the work of the church and denomination, laying before them practical needs to be met, and enlisting them in the carrying out of proposed plans of activity.

Similar brotherhoods sprang up in other denominations, at first chiefly in connection with men's Bible classes. The "Methodist Brotherhood" was formed in 1908, and amalgamated the many societies of men which had sprung up from time to time. The "Men's League" of the United Presbyterian Church was formally organized in 1906. The "Baptist Brotherhood" brought together the various men's organizations in formal federation in 1907. In the same year, 1907, the "Congregational Brotherhood" was inaugurated and formally organized in a great gathering of Congregational men in Detroit in 1908. The "Brotherhood of the Disciples of Christ" originated in a "Business Men's Association," which led to the adoption of a constitution, and the opening of headquarters in

1909. In the same years the general synod of the Lutheran Church authorized the formation of the "Lutheran Brotherhood."

Thus it will be seen that by the early part of the twentieth century the movement had become widespread, practically every leading evangelical denomination having sanctioned some form of organization for its men. In 1906 the Inter-denominational Laymen's Missionary Movement was launched, in the effort to unify and dignify the work of the laymen in the various denominations. The Laymen's Missionary Movement has rendered a notable service, and is one of the interdenominational agencies to which is attached little if any odium or suspicion. Southern Baptists have heartily co-operated in the movement for the organization and enlistment of Baptist men. Mr. J. T. Henderson, with headquarters at Knoxville, Tenn., is the efficient secretary of the Laymen's Missionary Movement, "Auxiliary to the Southern Baptist Convention."

2. CHARACTERISTICS AND PURPOSES

The key-words of the movement are thus given:

"As to its character, organized; as to its agents, masculine; as to its spirit, Christian; as to its place and connection, in and through the churches; as to its scope and method, missionary and universal—limited only by loyalty to Jesus Christ."

The purposes of the movement are thus stated:

To develop the initiative and increase the efficiency of men in all affairs that relate to religion, the church of Christ, and the kingdom of God.

To make the church practical as well as inspirational, to the end that men may be led to adopt Christ's viewpoint, and apply it to all the relations of life.

To go after the unsaved and unchurched men, so as to bring about their conversion to Christ, and their membership in and intelligent activity for his churches and kingdom.

3. SOME FIELDS OF SERVICE FOR ORGANIZED CHRISTIAN MEN

Some of the chief forms of service which may be rendered by laymen whose activities are organized and directed may be thus classified:

Within the local church. Enlistment in stewardship and finance; in Sunday school and Young People's work; in building up church attendance; in conducting and vitalizing the prayer meeting; in securing competent church officers; in bringing men into church membership and active Christian service.

Within the denomination. Securing greater efficiency in the district association; intelligent study of denominational and missionary interests and enterprises; leadership in great denominational movements; attendance upon conventions and similar gatherings.

Personnel evangelism. Definite efforts for individual men; bringing men under the influence of the gospel; the study and practice of soul-winning methods.

Personal social service. The abatement of moral evils; the election of good men to office; the encouragement of community spirit for better schools, streets, parks, roads, etc.; service in behalf of the poor and needy; in behalf of the unfortunate and delinquent; in behalf of new comers to the community; in behalf of boys and young men of the church and community.

4. FORMS OF ORGANIZATION

These should be simple and flexible. The Constitution and suggestions given below have been approved by the Baptist Laymen's Missionary Movement, and may be used as a model for organization.

SUGGESTED CONSTITUTION AND BY-LAWS

The leaders of the Laymen's Missionary Movement have advised no organization in the local church, except a missionary committee. Hundreds of such committees have been created, but they have not, as a rule, proved efficient. While it must be recognized that men find it more difficult to assemble during

the week than women, yet by proper effort they may come together at least once a month; they find time to attend club meetings. Men must be led to take their religion more seriously. This can be done only through deepening their spirituality and increasing their intelligence. Such results call for organization. A constitution and by-laws for such an organization is here suggested.

ARTICLE I. NAME

This organization shall be known as the Men's Union (Brotherhood or Club) of the _____ Baptist Church.

ARTICLE II. OBJECT

The object of this Union shall be to deepen the spirituality, promote religious intelligence, enlarge benevolence, cultivate fellowship, and stimulate activity among the men of the church. It would also seek in a manly and earnest way to lead unsaved men to Christ.

ARTICLE III. MEMBERSHIP

Any male member of this church over eighteen years of age shall be eligible to regular membership; men of this age who are not members of the church may be elected as associate members; such shall be entitled to all the privileges of the Union except voting and holding office.

ARTICLE IV. ADMINISTRATION

Two plans of organization are here suggested, the first being quite simple; it may, however, meet all the demands, especially with the smaller churches and at the beginning.

Pastors and laymen may regard these methods as only suggestive and make such revisions as they think best adapted to their local situation.

FIRST METHOD—*Organization by Groups*

SECTION 1. The officers of this Union shall be a president, a vice-president, a secretary, and a treasurer.

SEC. 2. The activities of the Union shall be under the general direction of the Executive Committee of five members, of which the president shall be chairman; the president is authorized to appoint the other four members of this committee. It shall be the special duty of this committee to provide an attractive program for each monthly meeting and to give large publicity to the meeting.

SEC. 3. The Executive Committee shall also divide the male membership of the church into sectional groups of fifteen or more members; they shall appoint what they conceive to be the most capable men of each group as captains. This captain, with the help of the more active men of his group, shall seek

to enlist all the men of his group in the various activities of the church; he shall also try to reach unsaved men that reside in his territory. The captain shall make a special effort to induce all the members of his group to attend the monthly meetings of the Union, the Men's Bible Class in the Sunday school, and the regular worship in the church.

ARTICLE V.

SECOND METHOD—*Organization by Committees*

SECTION 1. The officers of this Union shall be a president, three vice-presidents, a secretary, and a treasurer.

SEC. 2. The leading activities of the Union shall be classified under the three following departments: (a) Spiritual welfare; (b) religious intelligence; (c) community service. Each of these departments shall be in charge of a committee of which one of the vice-presidents shall be chairman.

SEC. 3. Other committees, both standing and special, may be created as the needs of the cause and the wisdom of the Union may suggest. It is perhaps well to have a wise finance committee to co-operate with the deacons in the inauguration of efficient business methods, and a social committee which shall provide for occasional banquets when the social feature will be emphasized; the latter should seek in every way to promote good fellowship among the men. Some Unions have a banquet each quarter and provide for the expense in the church budget.

SEC. 4. It shall be the duty of the committee on spiritual welfare, by personal effort, both of their own members and through the help of other influential men, to enlist indifferent members of the church and to win unsaved men to Christ. These men are expected, as a rule, to go in pairs, basing their hope of success on the promise of our Lord, "If any two of you shall agree on earth as touching anything they shall ask, it shall be done for them of our Father which is in heaven." This committee shall seek to bring men under the influence of the Sunday school, Men's Union, the regular worship on Sunday, etc., and shall act as a membership committee.

SEC. 5. The committee on religious intelligence shall seek in every legitimate way to promote religious information among the men; they shall strive to induce men to enter the Men's Bible Classes in the Sunday school, to take and read religious periodicals, especially their state denominational paper and *Home and Foreign Fields*; they shall distribute tracts wisely, arrange for special lectures before the men's meetings, and organize groups of men for study. This committee shall see to it that missions have a prominent place in the Men's Bible Classes in the Sunday school. The president, who is responsible for the monthly program, should confer with this committee in its preparation.

SEC. 6. The committee on community service shall co-operate with every legitimate agency in its effort to promote the general welfare of the community. The committee shall stand for good sanitation, protection and nurture of childhood, wholesome moral environment, etc. While they shall give their attention to all matters of general concern, they shall devote prime attention to the men of their own church. They shall be expected to minister to the sick, lend a helping hand to the unfortunate, assist the men who are out of a job in finding honorable employment, etc.

SEC. 7. The three vice-presidents, the secretary, and the treasurer, shall constitute the president's cabinet, and frequent conferences should be held for the best interests of the Union.

BY-LAWS

ARTICLE I. This Union shall hold a regular meeting once a month on such a day and at such hour as the Union may select. In some cases it may be found most convenient to meet about six o'clock p. m., have a light meal and a brief social period before the meeting of the Union. The president may call special meetings when thought necessary.

ARTICLE II. The officers shall be elected for a year; if the annual election should be deferred for any reason, the present officers shall continue until their successors are elected. Their duties, except as otherwise designated, shall be those usually pertaining to such offices.

ARTICLE III. On all questions of order, Kerfoot's Manual of Parliamentary Law shall be the standard.

ARTICLE IV. Each vice-president, under second method of organization, shall report in writing at every regular meeting the work done by his committee during the month.

ARTICLE V. The following shall be the order of business: (1) devotional services; (2) minutes of last meeting; (3) unfinished business; (4) new business; (5) reports of committees; (6) regular program; (7) adjourn with prayer.

ARTICLE VI. The money necessary to defray any legitimate expenses of the Union may be secured by voluntary offerings at the monthly meetings. The organization, however, shall urge every member to make his regular offerings for all causes through his church "upon the first day of the week."

ARTICLE VII. This Constitution and By-Laws may be amended at any regular meeting by a two-thirds vote.

5. SOME HELPFUL SUGGESTIONS

The name, "Men's Union," is suggested to harmonize with the Woman's Missionary Union and the Baptist

Young People's Union. The selection of a name, however, may be left to the choice of each local organization. Some may prefer "Brotherhood" or "Club."

The pastor should be recognized as the leader in effecting this organization, as in all other activities of the church; his counsel and guidance are vital. He should be regarded an ex-officio member of every committee. His opinion in the selection of the leading officers must be respected.

The president should be selected with great care, inasmuch as he is chairman of the committee that prepares the monthly program; on him largely depends the success of the organization.

Diffident men of character and capacity should be induced by intimate personal touch to assume responsibility in the work of the Union.

It is desired that every Union, upon organization, shall communicate with the General Secretary, Holston National Bank Building, Knoxville, Tenn.

IV. The Sunday School and B. Y. P. U. in the Field of Service

1. ORGANIZED CLASSES IN CHRISTIAN SERVICE

Opportunities for service on the part of organized Sunday-school classes have been indicated in the discussion of that subject. With reference to the adult men and young men of the church, these classes constitute an efficient organization already at hand for carrying out almost all the purposes named above. The Men's Union can often be made most effective as it is organically related to the men's division of the young people's and adult departments of the Sunday school. Overlapping of organization may be thus prevented, and the Men's Union made to function without undue burden. The advantage of the larger organization is apparent—it brings all the men of the church together for definite tasks, and associates them in strong bonds of fellowship with other Baptist men of the community, state, and Convention.

If the larger organization does not appear practicable, the organized Sunday-school classes still constitute an invaluable agency of the church for forms of Christian service in which men and women may engage. Then, too, there will be found many whose opportunities for other activities are limited, who must be utilized through the Sunday school or not at all. It would be unwise, perhaps, to confine organized efforts in the field of Christian service to Sunday-school classes alone, but where the agencies are difficult to organize and maintain, these classes become a wonderfully effective medium for practically everything which a church of limited human resources may undertake.

2. THE B.Y.P.U. IN THE FIELD OF SERVICE

The motto of the Baptist Young People's Union is "We study that we may serve." The training is not merely *for* Christian service, it is *in* Christian service. The test of a B.Y.P.U. is not so much in the quality of programs rendered as the quality of Christian workers turned into the church and the community. Let us examine briefly some of the practical forms of Christian service which young people may render.

Participation in the complete life of the church. The perennial demand for every church is for more capable and willing workers. There are Sunday-school classes to be taught, offices to be filled, services of worship and prayer to be conducted, ministries to the sick and needy to be performed, timid Christians to be enlisted, backsliding, indifferent church members to be reclaimed, the lost to be won, the house of worship made attractive and filled with eager souls made ready for the pastor's message. Here is work enough to keep busy any group of Christian young people who are in earnest, and who have the right kind of leadership.

Extension work throughout the association. In every association there are churches where the work lags—perhaps because pastorless, or without vision, or in

the midst of difficult surroundings. An alert B.Y.P.U. can carry to such churches, through demonstration programs and inspirational addresses, new life and courage, and often leave organized bands of young people who will revolutionize conditions.

Gathering and utilizing information. Once each year every church ought to take a thorough census of its membership and community, and make an accurate survey of conditions which relate to its work. Elsewhere detail concerning such surveys is given. The B.Y.P.U. (particularly the older members) are logical leaders in organizing and carrying to a successful conclusion efforts of this nature, which require youthful vigor, enthusiasm and persistence. The writer has just been in an evangelistic meeting, the success of which was largely due to the fact that a list of all the unsaved people of the community was gathered a month in advance by the Senior B.Y.P.U. of the church.

Promoting the circulation of good literature. An alert group of young people went from house to house distributing carefully selected tracts, which brought results to the church months afterward. The reading of wisely chosen books was greatly stimulated by a "book shelf" maintained by a certain B.Y.P.U. One of the most effective services rendered to the denomination is the annual canvass made by the B.Y.P.U.'s to secure subscriptions for the Baptist state papers.

Encouraging a high type of Christian social life. Young people are going to have "a good time." The question is as to the character of their amusements and recreation. The world is keenly alive to its opportunity, and makes constant and attractive bids for the lives of the young people. A strong B.Y.P.U. with aggressive, foresighted, positive leadership, can go a long way toward eliminating undesirable social activities in a community and substituting therefor activi-

ties that are clean and wholesome—that do not *discreate*, but *recreate*, body, mind and spirit. A B.Y.P.U. can in this tremendous field render service of inestimable value.

CHAPTER VIII

EFFICIENCY IN CHURCH MANAGEMENT

I. The Demand for Efficient Management

Mr. Roger W. Babson, perhaps the best informed student of business conditions in America, who has given much serious thought in recent years to religious matters, particularly as they relate to business, makes the following challenging statement in his recent book, "Religion and Business":

"It is fair to say that the church represents the greatest industry in the world to-day, as well as the oldest. It is estimated that there are invested in church property at the present time about 1800 millions of dollars; that there are about 200,000 paid preachers and about 500,000 lay workers.

"Yet from the business man's point of view this industry is the most inefficiently operated of any industry in the world. The great Protestant churches are open only a few days a week. None of their property is being utilized to 10 per cent of its utility. The methods of work are slack and unbusinesslike. The Sunday school, which should be the great training ground for the church, is most inefficiently operated. Religious education is twenty-five or fifty years behind other education. The majority of the teachers are untrained, many of them are altogether too young, and little system reigns in connection with the work. The business man cannot understand how we churchmen can believe that religion is the most important thing in the world and yet give less time to our children's religious education than we give to teaching them dancing and foreign languages. All this seems inconsistent to the average business man. He knows that

no factory or other industry could survive if operated only a few hours a week or if carried on in such a slipshod and indifferent way.

"The very fact, however, that the church has survived all these centuries, notwithstanding its severe persecution during one period and its shameful inefficiency at another, shows that religion is a most vital thing and cannot be killed. Although I agree with business men when they criticize the church, the Sunday schools and the various other allied movements, I always ask this question:

"Do not these very facts demonstrate that the church has hold of something very much more important than appears on the surface? If the church survives and prospers under conditions which would kill any other institution or industry, isn't this of itself proof that it has something worth while?"

The rediscovery of lay leadership, together with the coming of so many splendidly equipped business men and women into the life of the churches as active workers and leaders, has brought about dissatisfaction with the inefficient management of the practical affairs of a church. This demand is based on the function of a modern church as a business enterprise; it is in line with standards of efficiency and system in all other departments of endeavor; it is emphasized by constantly increasing business responsibility which rests upon the pastor and officers of a highly organized modern church; it is justified by the needs which must be met in our complex social life if the church is to survive. Such demand for efficient management is readily acceded to by the earnest, aggressive pastor of today, as well as his church and officers, and is in line with the achievement of satisfactory results.

II. The Functions of Management

"Management," says Mr. Frederick W. Taylor, "is the art of knowing exactly what is to be done, and the

best and cheapest way of doing it." The functions of management therefore are:

(1) To secure exact facts concerning the total situation and all the factors involved.

(2) To record and interpret these facts accurately and systematically.

(3) To determine sensibly what ought to be done.

(4) To plan how, under existing circumstances, what ought to be done can be done.

(5) To select and train qualified persons for the achievement of ends in view.

(6) To supervise, stimulate and encourage the workers.

(7) To create and maintain enthusiasm, team work, loyalty.

(8) To record results accurately as the basis of intelligent progress.

(9) To discover and develop leadership.

(10) To provide needed material, equipment and working conditions necessary to satisfaction and success.

"The human element," says a great business manager, "is the dominant element, the controlling and decisive factor. Business exists to supply human wants. It carries on its activities through the operation of human brains and human hands, and no machinery has ever been invented to take the place of these essentials. We have machinery, of course, and our systems and standardized methods; but none of these things can properly perform their work if the human element is ignored or lost sight of. They must be planned and shaped at every step to fit the needs, dispositions and abilities of people."

III. The Pastor as Executive

Andrew Carnegie's modest boast was that he had the ability to gather about him men who were more capable than he. To this ability he attributed much of his success. The pastor to-day must be a many-sided man. His primary work is not that of business executive, yet he is, humanly, at the head of a great business concern which demands the services of men

trained in practical business management. The pastor's highest success will be achieved in gathering about him men and women of executive ability, and depending largely upon them for relief at this point, that he may give himself more fully to spiritual ministries.

The pastor, however, is not wholly relieved from business details even when he has competent business men and women about him. The fact of their competency means absorption in other matters, and unless the pastor can plan, direct, and inspire, intelligently and with confidence, he will soon find the ability of his lieutenants unutilized and wasted. It is of very great consequence that the modern pastor seek to develop the qualities of a good executive, that he may have the proper oversight of this immensely important phase of his church life. Here are some helpful suggestions for the development of executive ability:

(1) The thoughtful observation and study of good business men and their methods.

(2) The frankly sought and cordially received advice of trained executives regarding business plans.

(3) The occasional reading of the Book of Proverbs, books on management and efficiency, periodicals such as "The American Magazine" and "System."

(4) The habit of carefully planning your work dispassionately and in the light of all available facts.

(5) The habitual practice of attending to routine matters promptly and thoroughly.

(6) The fixed determination to do nothing yourself (in the way of detailed execution) that you can train some one else to do.

(7) The cultivation of cheerfulness, optimism, good humor; the absolute refusal to yield to anger, wounded pride, self-pity, resentment.

(8) The attitude toward your work that it is the greatest game in the world, in which you may lose a few points, but cannot be finally defeated except by yourself.

(9) The determination to see the best in and bring the most out of every individual, without being blindly credulous.

(10) Living as in the presence of Jesus, conscious dependence

on the Holy Spirit, and the unfeigned practice of the Golden Rule.

"To express a dislike for management and a preference for preaching is no excuse," pleads Prof. McGarrah. "Neither God nor the law will excuse a devout father who is too busy praying and teaching the Bible to provide the needed surgical care for a son. The spiritual nurture of the church, as of the individual, must be supplemented by proper attention to structural development and functional efficiency."

IV. Requisites to Executive Efficiency

It is unjust and unfair to demand executive efficiency of the pastor and his staff of officers, and then refuse to provide the necessary conditions. A wise church will count it a good investment to secure the following equipment for the pastor and his workers:

1. A CHURCH OFFICE

The pastor's *study* may be in his home, if he so prefers it, but not his *office*. One of the best rooms in the church should be set aside as a church office, where the pastor can keep office hours, and where the business of the church may be transacted.

This room should be attractively furnished and adequately equipped. A heating unit should be installed for winter, and a fan for summer. A good desk—preferably flat top—should be installed, and a set of filing cabinets placed convenient to the desk. Near the desk should be an extension telephone with both telephone and city directories accessible. A good typewriter and duplicating machine will pay for themselves many times over. Of course the church should provide printed stationery, manuscript paper, pens and pencils, manuscript folders, index cards, etc. No business executive in a well-regulated concern is expected to furnish these requisites to successful and happy work. Why the pastor?

2. COMPETENT OFFICE HELP

Few churches are too small to afford the pastor an office helper. Even a once-a-month country church should secure the services of a competent office man or woman who will assist the pastor in the details of clerical work. Such an individual, under the guidance of the pastor, will earn the stipend paid many times over in the one matter of financial enlistment, working with the treasurers in keeping accurate accounts of money received and disbursed, and mailing out regular monthly or quarterly statements to the membership. Shall such services be paid for? To be sure. The church gains by having a contract with the worker who thus devotes a large portion of time to technical work in assisting the pastor and church officers, whereas the volunteer worker cannot well be held to account for failure to be prompt and faithful. This of course does not apply to other workers in the church. The time of the pastor is too limited, and too valuable, to compel him to do all the drudgery of the church office—or see it go undone.

The larger churches more and more are thinking in terms of the *pastor and his staff*, and several distinct offices are being developed in consequence. For example, the educational work, where broadly conceived, demands in a large church too much of time and technical skill for the pastor and a volunteer corps of officers to handle the situation properly; hence an "educational director," who gives his time to this phase of the task alone. In the same way a specialist is often required for the oversight of the young people's work, the women's work, the finances, the music, the records, and other phases of the church's activities which are too important and exacting to entrust to volunteers alone, and which the pastor cannot supervise for lack of time or technical skill. In the churches of the New Testament there was a multiplicity of pastors, or workers, who gave to the church all their time. The modern movement is significant in recognizing,

as did the early Christians, the supremely important place of a church in the lives of its members, and in providing for sufficient helpers to oversee and direct the activities of the church to the end that no single member nor phase of the work be neglected.

3. TRANSPORTATION FACILITIES

It is poor economy on the part of a church to compel its pastor to spend an hour making a call when an automobile would permit him to make it in ten or fifteen minutes. The possession of a car greatly multiplies the usefulness of the pastor, and gives him a sense of freedom in his work that is of incalculable value. Since the use to which he puts the car is almost wholly in the interest of the church and its membership—even his use of it for an occasional pleasure trip increasing his value—it is only fair that the church should furnish the machine and provide for its upkeep. If the pastor lives at a distance, and must use the railroad, justice demands that his transportation expenses be paid in addition to his salary, thus permitting him to come and go as often as opportunity affords and necessity demands.

V. Worthy Church Goals

Standards, we have seen, are vitally necessary to efficiency and progress. A standard sets up worthy goals toward the attainment of which an organization or an individual may strive. Good management determines just what is to be done. Here are ten items in a suggested Church Standard of Excellence:

(1) *Pastor supported worthily.* A living salary paid monthly in advance; if church is not full time, grouped with other churches in pastoral field.

(2) *Systematic finances.* Stewardship and tithing taught and practiced; annual every-member canvass, duplex envelopes and regular offering; contributing generously to denominational causes, remitting monthly to State Mission Board.

(3) *Sunday School.* Twelve months' session; organized, graded, and meeting all requirements of new Standard of Excellence.

(4) *Baptist Young Peoples' Union*. Junior, Intermediate and Senior, organized and conducted in accordance with A-1 Standard.

(5) *Woman's Missionary Society*. Active and efficient, meeting requirements of W.M.U. Standard.

(6) *Laymen's Team or Union*. Enlisting the men in denominational enterprises, in associational development, and in church activities; "Church Officers' Institute" or "Laymen's week" held annually.

(7) *Baptist Schools*. Heartily supported and young people encouraged to attend for higher Christian education.

(8) *Family and public worship*. Daily family prayer and Bible reading in every home; preaching and prayer meeting services attended at least once each month by all resident members.

(9) *Baptist Papers*. The Baptist state papers and "Home and Foreign Fields" subscribed for and read in at least fifty per cent of homes in the church.

(10) *Thorough Evangelism*. Baptist doctrines emphasized; revival season prayerfully provided for; continual soul winning; "calling out the called;" new converts trained.

VI. A Constructive Church Program

Clearly defined objectives are fundamental in any worth while enterprise. Two questions must always be answered in beginning any undertaking. What shall we do? When shall we do it?

The "Church Standard" presented above suggests the answer to the first question. Here are ten major matters which are at the heart of the work of every church. Clearly, however, all these things cannot be done at once. Successful management calls for a constructive program, putting each of the goals in the best place for its successful achievement.

The seasons of the year determine in large measure many of our activities. This fact gives a clue to the making of the church program. At certain seasons it is easier and more logical to undertake certain activities, hence the first step in working out a church calendar would be to group these activities somewhat as follows:

(1) *Fall*—Planning, surveying, preparation; enlistment and enlargement.

(2) *Winter*—Educational, training and social activities.

(3) *Spring*—Missionary, benevolent, social activities; enlistment and enlargement; evangelism.

(4) *Summer*—Evangelism, extension, recreation, vacation schools, institutes.

Naturally many activities will overlap, the chief consideration being that certain matters will be given more emphasis than others during particular seasons, and that a full-rounded program is devised by which no important item will be neglected or over-emphasized, and the various goals progressively reached.

Let it be borne in mind that these spiritual and educational processes take time, and are not to be forced. The church must be brought to unity of thought and concert of action through unceasing information and stimulation, and no mechanical program can take the place of vital interest on the part of the people. Such a program, however, may well serve to direct the united forces of the church along given channels, with immense gain in effectiveness.

VII. A Church Survey

Before a church can intelligently plan its campaigns and schedule its activities, it must know definitely and thoroughly its resources. Just as the merchant "takes stock," so ought the church to go carefully over its material equipment, making a complete inventory of the physical equipment, and listing all needs, both of new material and repairs. Of far more consequence than the matter of material equipment, however, is that of securing adequate and accurate information concerning each member of the church and congregation.

In addition to a carefully compiled list of officers, steps should be taken to secure a complete survey of the resident church membership. This survey is perhaps

best made by a group of trusted, tactful members, who can be depended on to give the facts accurately and discreetly. The "survey committee" will be requested to meet for several successive evenings, and with church roll in the hands of clerk, and several good penmen seated at the table, information concerning each member will be recorded as follows:

Full name Address
 Occupation Married Single
 Distance from church Car?
 Family connections

Attends preaching service:

Morning Evening

Prayer meeting Contributor: regularly

Tither Holds what office

Is especially interested or capable in

Now enrolled in: S. S. B. Y. P. U.

W. M. U. Laymen's Union

Should be enlisted in:

S. S. {	Officer.....	{	Int. Dept.....	B. Y P. U.	{	Junior....
	Teacher....		Jr. Dept.....			Intermediate.
	H. Dept....		Pri. Dept....			
	Ad. Dept....		Beg. Dept....			
	Y. P. Dept...		C. R. Dept...			Senior....

W. M. U. {	W. M. S.....	Men's Union {	Officer....
	Y. W. A.....		Spiritual....
	G. A.....		Welfare....
	R. A.....		Education...
	S. B.....		Service....

Choir Usher Special committee

College Definite Christian service.....

Christian service

How long member of church? Family altar.....

Attitude toward church Influence

in community How best reached?.....

..... Remarks

So far as possible complete this information in committee meeting. Wherever information cannot be

supplied by anyone present, or is incomplete, turn over the card to some member of the committee, who will be delegated to complete it and make report at final meeting.

The value of this work depends entirely upon what is done with the returns. In the next chapter we will discuss a program of enlistment based on the information thus secured.

VIII. A Community Survey

1. PRACTICAL PROCEDURE IN COMMUNITY SURVEY

A community survey, whether simple or comprehensive, should be conducted by scientific methods. The following is the natural order of procedure as given by Charles E. Carroll, the church statistician:

- (1) Systematic organization.
- (2) Scientific investigation and gathering of information.
- (3) Accurate classification and tabulation of the material gathered.
- (4) Graphic demonstration and interpretation of the principal facts revealed.
- (5) Conservation of the results of the survey.
- (6) Recommendations as to the most logical solution to the church and community problems as presented by the survey.

2. ESSENTIAL FACTS TO BE GATHERED

- (1) Name of community surveyed.
- (2) Size of community in square miles.
- (3) Total number of people in the community.
- (4) Name the nationalities in the community, and give number of each.
- (5) What kind of roads has the community?
- (6) Do people excuse themselves from church attendance on account of bad roads?
- (7) Name the factories and mills in the community, and the number of men, women, and children, employed in each.
- (8) What are the hours of labor, rest day privileges, and average daily wage of workers in each industry in your community?

(9) What is the proportion of renters to property owners in the community?

(10) How many families of dependent poor?

(11) What clubs, lodges, and fraternal orders are found? Give number of members of each.

(12) Is there a library, lecture course, or civic improvement society in your community?

(13) What are the most popular games for boys and girls?

(14) What is the leadership of the recreation of the community?

(15) Does the church provide or support amusement or recreation?

(16) What are the regular gatherings for social and educational purposes by the church?

(17) To what extent is each church equipped with kitchen, dining room, library, parlor, gymnasium, boys' club room, social assembly room, or parish house for institutional work?

(18) Are there any abandoned churches in the community?

(19) How many churches in your community?

(20) Is there any systematic co-operation between the churches, and between churches, schools, and fraternal orders in common efforts for community welfare, such as recreation, town improvement, lectures, institutes, etc.?

3. TABULATING AND CHARTING INFORMATION

The information gathered, by house-to-house canvass in taking of census, and by the aid of informed helpers for community data, must be carefully tabulated and reduced to such form as to make it of practical use in the work of the pastor and church. Carbon copies of names of those to be enlisted in the activities of the church, or otherwise dealt with, should be made, the original kept for reference and the copies placed in the hands of special workers. Charts should then be made visualizing the facts somewhat as follows:

(1) *Local church enlistment.* Charts showing proportion of church attendance to membership, morning, evening; of inactive to active members; Sunday-school enrollment to church membership; Sunday-school attendance to possibilities; W.M.U. enrollment to possibilities; B.Y.P.U. enrollment to possibilities; attendance in each case to enrollment; system-

atic givers to membership; per capita gifts to denominational causes; to current expenses.

(2) *Population*. Charts showing proportion of nationalities, and increase or decrease of population in last decade.

(3) *Church Life*. Charts showing ratio of churches to population; church membership and Sunday-school enrollment to population.

(4) *Education*. Charts showing proportion of children out of schools to population of school age; and people reached by facilities for popular education to entire population above school age.

(5) *Recreation*. Charts showing the population capacity of recreation provided by the community, religious agencies, and private organizations; and listing the institutions and agencies of the community affecting the social life of childhood and youth listed in three parallel columns headed "healthful, harmful, doubtful."

(6) *Housing*. Charts showing density of population in the most crowded section compared with other sections; and the number of people in the most crowded rooms compared with the number in the average home; with pictures of the worst homes.

(7) *Immigrants*. Charts showing the proportion of immigrant population to Protestant church membership; Protestant church provision for immigrant groups; and intellectual and social points of contact between the community, and the immigrants and their relation to population needs.

(8) *Charities*. Charts showing the comparison of the amount of relief work done by churches to that done by private agencies, by public institutions, and relief agencies of all kinds and their interrelations.

(9) *Delinquency*. Photographs showing the interior of jail, police station or lock-up; how prisoners pass their time by hours; and the proportion of probationers reclaimed.

(10) *Morals and evangelism*. Charts showing proportion of saved and unsaved in community; in homes of members; in Sunday school; in average congregation; comparison between attendance on churches and moving picture shows, theatres, etc.

IX. The Conduct of Public Worship

One of the finest of fine arts is leadership in a service of public worship; and one of the finest of Christian graces is intelligent, purposeful, spiritual participation in public worship. The atmosphere of rev-

erence, of interest, of responsiveness, determines in large measure the preacher's success in the delivery of the sermon. Not only is this true, but the training of a congregation in church worship is scarcely less essential than their training in Bible knowledge, if we are to have full-rounded Christian character.

To regard the devotional period of the hour of worship as mere "preliminaries" to the sermon is little less than sacrilege. Rejecting the formalism of some other Christian bodies in their public worship, Baptists have often swung to the other extreme and unconsciously cultivated a spirit of confusion, even of irreverence. There is a happy mean, and pastor and people will do well to discover it.

1. THE PREACHER'S PART

The example of the preacher is all-important in the cultivation of a spirit of worship in the house of God. His naturalness, poise, simple dignity, chaste language, modesty of bearing, earnestness of manner, reverence for things that are sacred, love of the beautiful, and unfeigned courtesy toward all, will soon be reflected even in the unlettered of his congregation. It is a pity that a good man should vitiate his influence and spoil the value of hours of study in the preparation of his message by carelessness and slovenliness in conducting the service of worship preceding the sermon.

2. THE CHOIR'S PART

Sometimes it happens that members of the choir do not consider themselves as seriously responsible for the results of the service, and develop bad habits of careless conduct, whispering, yawning, turning the leaves of a hymn book, displaying inattentiveness. Nobody may observe these specific actions, but the total effect is to create an atmosphere of irreverence and inattention. Except a thoughtless preacher, no others are quite so potent in disturbing public worship as the members of a careless choir. A good practice is to

have choir and deacons meet with the pastor in the study for a few moments of prayer just before the service. Needless to say, the singing should be "with the spirit and with the understanding," which would rule out a good deal of unintelligible operatic performance that never won a soul to Christ or led a heart in worship at the throne of grace.

3. THE USHERS' AND DEACONS' PART

No matter how small the church, at least one choice man, of tact and discrimination, should be delegated as "doorkeeper in the house of the Lord." Upon him and his fellow-helpers should be impressed the importance of creating and maintaining the priceless treasure of cordiality, friendliness, reverence. It should be clearly understood that no one is to be seated during prayer, the reading of the Scriptures, or a special selection of song or recitation. Cleanliness, orderliness, comfort, quiet, should be provided for at all costs. This does not imply the coldness of a marble tomb, nor the quiet of a graveyard. Indeed, participation in singing, responsive reading, or any other form of public worship, should be sought, and every care taken that hymn books and Bibles be in the hands of all who worship.

The ushers and deacons will take particular pains to see that the offerings are made a genuine part of the worship. In some churches the ushers and deacons march down the aisle double file, are handed the baskets or plates by the senior deacon, and before waiting on the congregation are led in prayer by the pastor or one of their number, after which each makes his offering before proceeding further.

Some will object that all this tends to formalism. Perhaps so, if a single order of service is devised which is followed ever after. Why always begin the service with the doxology? Why not close with it occasionally? Why not have a layman, or a Sunday-school class, or a B.Y.P.U. group read the Scripture lesson some-

times? Why not train a group of junior deacons by appointing them to take the offering and act as ushers at intervals? Why not preach the sermon after the first hymn, and take the offering and spend a season in song and prayer afterward? Why not have the ordinance of baptism or the observance of the Supper sometimes before and sometimes after the sermon? Why not put a group of laymen, or an organized men's class, or the B.Y.P.U. in charge of the devotional worship, now and then, instead of the regular choir? Indeed, why not encourage lay preaching by placing responsibility on the deacons once in a while for the entire service? Formalism is a confession of mental sterility whether it be in a Baptist or a liturgical church.

4. THE CONGREGATION'S PART

It is vastly important that the congregation possess habits of reverence and worship. Every preacher knows what incalculable difference it makes in his preaching if he has a *praying* congregation. The people demand serious preparation on his part; has he not the right to demand some preparation on their part? A Christian sins grievously when he comes into the house of worship without having offered earnest prayer for the minister, for the people, and for himself that he may worship aright.

Again, it makes all the difference if there is a *reverent and worshipful* congregation. Loud speech, whispering, laughing, "visiting" are unbecoming after one enters the place of worship. It would often appear that a fire had broken out across the street by the way many of the congregations rush out at the benediction; or that a vaudeville performance had just closed by the laughter and noisy gusto of others!

Scarcely worse, however, is the coldness and stiffness of some who sit in the pews—holding themselves in severe restraint lest they laugh or cry or sing or pray. A worshipping congregation is a *participating*

congregation, and the church members at least owe it to the preacher to join so far as is physically possible in the program of worship.

By its very nature, public worship should be unselfish. He gets most out of a service who puts most into it. The success of public worship in its drawing power depends to no small extent on a *friendly, responsive congregation*. Ostentatious hand-shaking and professional courtesy are an abomination, but genuine friendliness is an invaluable asset. No program of public worship should neglect the stranger, the visitor, the timid newcomer, the seeking sinner.

Public worship in some sections is a decadent art that sorely needs revival. It is at the heart of religious expression, and cannot be neglected or ignored without serious loss and weakness.

X. The Place of Publicity

In the final analysis, religion is the most interesting thing in the world. Christianity, through the message of the Bible, answers the three most vitally interesting questions which human beings everywhere raise: "Where did I come from?" "Why am I here?" "Where am I going?" It is a pity that a church's message should receive meagre attention in the press when other matters of so much less importance and interest are kept prominently before the public.

The fault does not ordinarily lie with the newspaper man that this is true. He wants news that will be read, and will gladly give space to matters of genuine human interest. The county newspapers offer a remarkably effective medium for presenting the church's mission and message to a wide group of readers. The use of daily and weekly newspapers, both for paid advertisements and reading matter, is a valuable asset to any working church, and should be judiciously provided for.

The United States mail furnishes the next most important medium of publicity. The church bulletin or

paper, mailed to the church members in advance of any special occasion, will always stimulate interest and attendance. Letters informing the members in detail of the church's plans for evangelism, financial canvass, attendance campaign, building project, or the like, are of the greatest value in preparing the way for these movements to succeed. It is a mistake to take for granted that the membership as a whole knows about plans which have been discussed before comparatively small groups. A series of well written letters will almost insure success in any important undertaking on which the church is agreed. Likewise the use of the mails is invaluable in notifying members of groups or committees of special meetings, and in calling workers together for special purposes.

The following items, as a minimum, should be provided for in a program of church publicity:

(1) Secure election of publicity director, who will co-operate with pastor and heads of departments in obtaining proper and valuable newspaper publicity.

(2) Publish if possible a weekly or monthly "Bulletin," if only a mimeographed sheet, in which will be stated accurately and concisely the new plans, the week's or month's program, outstanding events and achievements, etc. Reduce pulpit announcements to the absolute minimum.

(3) Use wisely and regularly the mails in placing in hands of entire membership statements of plans and policies, programs and schedules, reports of committees, financial statements, etc.

(4) Appeal to the eye by means of charts, graphs, mottoes, announcements, posters, etc., neatly prepared and frequently changed.

(5) Provide a tract rack and literature table, near main entrance, in charge of competent person, for distribution of tracts and other printed matter from denominational boards and Campaign Commission.

XI. Principles of Management and Diplomacy

Dr. J. H. Jowett's principles of successful church management may be thus summarized:

- (1) Never move with small majorities.
- (2) Avoid the notoriety and impotence of always wanting something new.
- (3) Never mistake the multiplication of organization for the enlargement and enrichment of service.
- (4) Never become a victim to the standard of numbers.
- (5) "You never help the business by advertising yourself."

"The atmosphere and spirit in which all business is done determines the real quality and value of the business," he continues, "and remember further: in a company of church officers it is the minister who is supremely the creator of atmosphere, and that if he is small, and churlish, and impatient, and irritable, and self-willed, he makes conditions in which all sorts of petty things breed and flourish; but if he is large, and liberal, and patient, and self-controlled, he creates a genial air and temper in which all big things breathe easily, and generous purposes find congenial hospitality and support."

From Prof. McGarrah's "Successful Church Diplomacy" the following principles may be summarized:

- (1) Take the people into your confidence.
- (2) Assume popular and official sympathy.
- (3) Never lose your temper.
- (4) Avoid all thought and appearance of self-seeking.
- (5) Never present an important proposition to a large group for action until you have converts to support it.
- (6) Never do or say what others can do or say as well.
- (7) Enlist the key-people of the various groups in your plans.
- (8) Never stake your success or reputation or position on a proposition unless it involves a matter of fundamental principles.
- (9) Do not be impatient of opposition. Appoint a trustworthy committee, defer debate and action, and go on with something else. Smile!
- (10) Make large plans. Stimulate the imagination. Be willing cheerfully to give up some plans in order to get the main things over.
- (11) Never impugn the honor and motive of an opponent.

(12) Never take advantage of your position to attack opposition, vindicate your pride, or retaliate for real or fancied injuries.

(13) When an individual or a group presents stubborn and unchangeable opposition, either work about the obstructionists as a farmer would a big rock, or prepare the minds of the people for the worthy program proposed, and let them blast the obstruction out of the way.

XII. Developing and Maintaining Team Work

The final test of executive ability is the power to develop and maintain team work. The following parallel statements, summarized from Gowin's "The Training of an Executive," set forth the indispensable functions of the leader in his creation and maintenance of *esprit de corps*. The good executive:

I. ORGANIZES

What He Does

- (1) Locates the real opportunities for profits.
- (2) Surrounds himself with able men.
- (3) Assigns each man a job, with authority to proceed.
- (4) Affords his men constructive direction.

What He Does Not Do

- (1) Does not wander off on unproductive side lines.
- (2) Is not always trying to be *it*.
- (3) Avoids confusion over what is to be done and who is to do it.
- (4) Will not putter over details and hold things up through non-decision.

II. PLANS

What He Does

- (1) Exercises foresight, provides in advance for difficulties.
- (2) Draws up careful plans of procedure.
- (3) Does every day some real constructive thinking.
- (4) Pushes his work.
- (4) Does not let the work

What He Does Not Do

- (1) Will not be tripped up by "first one thing and then another."
- (2) Is not always busy settling things just as they come.
- (3) Not too harassed and worried to concentrate.
- push him.

III. SUPPLIES INCENTIVES

What He Does

- (1) Appreciates generously the efforts of others.
- (2) Develops and trains men constantly.
- (3) Keeps faith with his organization.
- (4) Makes himself regarded as a friend and co-worker.

What He Does Not Do

- (1) Does not push self into limelight by belittling his co-workers.
- (2) Is not always threatening discharge and telling of the incompetence of subordinates.
- (3) Careful not to break spirits of men by arbitrarily taking things into his own hands.
- (4) Does not dwarf and antagonize men.

IV. SUPERVISES

What He Does

- (1) Bases his judgment upon vital business data.
- (2) Uses summaries and graphs of these data.
- (3) Knows good results because he judges them by standards.
- (4) Has close grip on essentials of position.

What He Does Not Do

- (1) Does not plunge in the dark, nor tolerate loose methods.
- (2) Will not wade through masses of detail when unnecessary.
- (3) Avoids mere rule-of-thumb in judging results.
- (4) Has less suspicions because he has more facts.

V. RESULTS ATTAINED

- (1) Co-ordination, speed and control.
- (2) Superior output with respect to quantity, quality, and unit cost.
- (3) The maximum utilization of opportunity and of men, and the minimum wastage.

CHAPTER IX

EFFICIENCY IN ENLISTMENT, FINANCE AND MANAGEMENT

I. The Work of Enlistment

1. OUR GREAT BAPTIST WEAKNESS

Boasting is not an exercise becoming to Christian people. If Baptists have whereof to boast it is only in the fact that we have somehow been kept closer to the New Testament *ideal* in our theories of church polity than other Christian bodies, and any superior achievements have been due to this simple fact, and not because of any inherent superiority in our people as Christians. God knows, and we know, that we have fallen too far short in working out our schemes of church and denominational activity to have whereof to boast.

Thinking not of individuals, but of churches, what can be pointed to as our greatest weakness? Perhaps the answer would come back with one voice from those who know us best: "Failure to enlist adequately in the work of the church and the denomination." We have shown surpassing zeal in evangelism of a sane, high type, and have stood unswervingly for the great doctrines of the faith; but we have not matched our doctrine of independence with the equally great doctrine of interdependence; nor our doctrine of individual responsibility to God with the corresponding doctrine of responsibility to our church and denomination; nor our doctrine of religious liberty with the co-ordinate doctrine of obligation to participation and co-operation; nor our doctrine of salvation by grace with the equally glorious doctrine of sanctification through good works. Baptists of the South, who num-

bered only 350,000 in 1845, when the Southern Baptist Convention was organized (including both white and colored), have grown to the enormous total, in 1923, of 3,464,761, counting white people only. Our next great task is to co-ordinate with a holy passion for evangelism a like zeal for enlisting and nurturing our members who are led to Christ and placed upon the rolls of our churches.

2. THE ENLISTMENT IDEAL

Much misunderstanding has existed as to what is meant by "enlistment." Too often the term has denoted a short cut to secure the money-gifts of an individual or a church. Such an "enlistment" policy is short-sighted, and in the end hurtful. The true aim of enlistment is the nurture and stimulation of the spiritual life, through information, motivation, appeal and practice, so that participation in the full-rounded work of church and denomination becomes normal, pleasureable, indeed, inevitable.

This is confessedly a high ideal, and is not going to be attained over night. In fact, its perfect attainment is scarcely to be expected, so long as a church must deal with the imperfect human material which constitutes its membership. Yet the growing of a great church and a great denomination depends largely upon the gradual, progressive achievement of the high standard, "A place of usefulness and happiness for every member, and every member in his or her place."

3. METHODS OF ENLISTMENT

The first step in a program of one hundred per cent enlistment is to provide activities in which every member may be reasonably expected to participate. It is not enough to furnish *food* in the way of teaching and preaching; there must be *exercise* in worthwhile Christian activity if a healthy Christian life is maintained. Not all have the same inclinations, talents,

opportunities, therefore it becomes one of the most important functions of a church to provide a variety of avenues of service. This philosophy underlies the organization of a church into the various groups and auxiliaries discussed elsewhere.

(1) *Enlistment through personal appeal.* In every church there is an "inner circle" of faithful, devoted men and women. These constitute the nucleus of "enlisted" members. The enlarging of this inner circle becomes one of the first and most important duties of the pastor, who may secure the aid of the devoted few in appealing to those most likely to respond. Thus an attractive, faithful pastor may gradually enlarge the circle of the enlisted, although the task is slow and tedious, and often disappointing.

(2) *Enlistment through group appeal.* Methods for securing a survey of church membership and community have already been described. It was stated that these surveys are practically valueless unless utilized. The information thus obtained is of priceless value in enlistment and enlargement. A canvass of returns will reveal a certain number of people who ought to be in Sunday school. Careful assortment of these names will be made, and lists turned over to the departments or classes to which they belong. On the basis of these possibilities the school will be reorganized to take care of them, and then a vigorous campaign instituted to make the *paper* enrollment real. Sunday schools all over the land have had their membership doubled and quadrupled by this method.

Again, the names of those who should belong to the B.Y.P.U., W.M.U., or the Laymen's Union, are turned over to the officers and committees of these organizations, who go definitely after these particular people until they get them. With the names of those who do not attend preaching service or prayer meeting in hand, persistent, tactful efforts may be made for their attendance, with results certain to follow. Likewise

assignments may be made to take part in other phases of the work of the church, based on an intelligent study of the survey. The information secured is invaluable in putting on the financial campaign for local and benevolent causes.

(3) *Enlistment through special meetings.* "Enlistment institutes" have proved effective means of promoting the ideal of every member participation. Sometimes emphasis is placed on denominational cooperation, and speakers representing denominational causes are secured, who present the work and needs of these agencies or institutions. A good program, well advertised, will usually bring large numbers to the meeting, and the information and inspiration which they receive will result in greater interest and more generous giving.

"Enlistment revivals" have likewise proved remarkably effective in promoting every-member enlistment in the work of the local church. The usual plan of a "protracted meeting" is followed, except that emphasis is placed on enlistment rather than evangelism, and the results sought the strengthening and enlarging of the work of the church rather than the addition of new members. Separate groups, as the W.M.U., Sunday school, B.Y.P.U., Laymen, are made especially responsible for the music, attendance, as ushers, etc., each day of the meeting; the causes of each of the auxiliaries are presented in forceful fashion, through sermon and demonstration, following which new members are enrolled. In similar fashion the claim of the church for 100 per cent loyalty in preaching and prayer meeting attendance, giving, Christian service, and all the main activities of the church, is appealingly presented, with opportunity for definite committal. A card like the one printed on the following page can be used to advantage.

"Relying on Christ to help me, I hereby undertake to be faithful and loyal, insofar as I am not prevented by circumstances over which I have no control, in the matter opposite which I place a check mark:

- | | |
|---|---|
| ___To attend preaching service. | ___To lead an R.A. Band. |
| ___To attend prayer meeting. | ___To lead a G.A. Band. |
| ___To join the Sunday school. | ___To do local mission work. |
| ___To teach, or prepare for teaching. | ___To distribute tracts. |
| ___To join the B.Y.P.U. | ___To set up a family altar. |
| ___To be a more faithful B.Y.P.U. worker. | ___To join a Tither's Band. |
| ___To join the W.M.U. | ___To secure subscriptions for the Missionary Magazine. |
| ___To be a more faithful W.M.U. worker. | ___To secure subscriptions for the State paper. |
| ___To join the Laymen's Union. | ___To give proportionately and systematically. |
| ___To be a more faithful lay worker. | ___To help in making a church community survey. |
| ___To visit the sick, the needy. | ___To join a Daily Bible Reader's Band. |
| ___To visit new members or newcomers. | ___To join a special Prayer Band. |
| ___To sing in the choir. | ___To do personal soul-winning. |
| ___To act as usher. | |
| ___To aid in every-member canvass. | |

II. The Money Question

1. WHAT THE SCRIPTURES TEACH

Is there a Bible doctrine of stewardship? Has God given us clear and definite revelation as to the material means by which his spiritual end—the bringing in of the kingdom of God upon earth—is to be reached? Have we a "thus saith the Lord" regarding a man's money? Are there clearly defined principles in the Bible from which may be adduced a simple, scriptural financial plan for New Testament churches? The preacher or Christian worker must be clear and orthodox at this point himself before he will lead his people to soundness and right practice.

Old Testament teachings as to the tithe. Note that the tithe antedates the Mosaic law (Gen. 14: 20; Heb. 2: 6; Gen. 28: 22). Observe that it is incorporated

in Levitical laws (Lev. 27:30-33; Numbers 18:21-24; Deut. 12: 6, 7, 17-19; 14:22-29; 26:12-15). See how the principle is accepted as binding throughout Jewish history (Neh. 10: 37, 38; Amos 4: 4). The purpose of the tithe in Old Testament times is clearly defined (Numbers 18: 26). The sin of withholding is made plain (Neh. 13: 10; Mal. 3: 8). The practice of tithing was customary in New Testament times, and approved by Jesus (Matt. 23: 23; Luke 11: 42).

New Testament teaching of stewardship. In Luke 12: 35-42, and 16: 1-8, the faithful and the unfaithful stewards are described in unmistakable and unforgettable language. The parable of the pounds (Luke 19: 12-27) enforces in strongest terms the demand for faithful stewardship on the part of the Christian; and this demand is reiterated in unmistakable terms in 1 Cor. 4: 1, 2; Titus 1: 7; 1 Peter 4: 10.

Plain commands as to giving for support of the Lord's work. In Matthew 6: 1-4 our Lord states the principle negatively; that is, we are not to give to be seen of men. In 1 Cor. 16: 2 Paul gives the principle positive statement; that is, we are to give worshipfully, personally, regularly, systematically, proportionately. Second Cor. 8: 7-14 sets out the great underlying principle in giving: "See that ye abound in this grace (of giving) also. For ye know the grace of the Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." Second Cor. 9: 6-14 describes the manner and the motive of giving: "He that soweth sparingly shall reap also sparingly. . . . Let each man do according as he hath purposed in his heart; not grudgingly or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye having all sufficiency in all things may abound unto every good work."

The literature of stewardship. One of the encouraging signs of the times is the revival of the long-neglected doctrine of stewardship. Many excellent books

are now available, which may be used for private reading or class work. Some of the best of the recent books on the subject are: "Stewardship and Missions," Cook; "Money—The Acid Test," McConnaughey; "The Withered Fig Tree," Poteat; "The Relation Between God and Man a Trusteeship," Stephenson; "Money and the Kingdom," Strong; "The Deeper Meaning of Stewardship," Versteeg; "The Message of Stewardship," Cushman; "Financing the Church," Henderson; "The Budget Plan," Tull; "A Manual of Church Finance," Gambrell; "You and Yours," Morrill.

2. PUTTING THE PRINCIPLES INTO PRACTICE

Let it be clearly understood that the financial program is not an incidental matter. When the financial problems of a church have been solved right that church is well on the way to the solution of all its other problems. To permit and encourage looseness and dishonesty in the matter of rendering unto God that which belongs to him is to cut the very nerve of Christian life and motive. At no point in the work of the church are more consecration, courage, tact, sympathy, ability, devotion, necessary than in devising a scriptural financial plan and enlisting the entire church membership in its support.

Make thorough preparation. First, the plan should be worked out with care and intelligence. A blanket scheme cannot be devised that will fit all situations alike. The *deacons*, first of all, should be enlisted in the plan, and their practical business sense utilized. Responsibility should be placed squarely upon them for the plan and its success. The *treasurers* should be instructed as to their place in the plan, and made to realize the utmost importance of their office. *Record books* should be secured, together with all other necessary blank forms, for keeping an accurate record of all receipts and expenditures, and for making full and regular reports, both to the church and to each individual subscriber. *Duplex collection envelopes* should

be purchased in sufficient quantity to supply every resident member of the church.

Discard inadequate and unscriptural plans. One of the chief difficulties in the way of an efficient financial program is the fact that unscriptural plans and devices for raising money have become intrenched, and are often difficult to displace. Pastor and leaders must point out tactfully but emphatically the weakness of these plans as over against a plan which conforms to New Testament principles. Look for a moment at some of these money-raising schemes, and their weaknesses: (1) Each organization in the church is a law unto itself, seeking to raise funds in its own way for its own purposes, often competitively and with divisive results. (2) A subscription paper is circulated, and the head of each family is asked to put down what he will give during the year—a clear violation of Scripture, and a hurtful procedure. Many are left out, others are given undue influence; nearly all give less than they ought, and so rob God. (3) Suppers, fairs, entertainments, etc., are clearly unscriptural and are almost certain to lead in the wrong direction. The grace of giving is obscured, unfair competition with business houses is created, and, as a rule, time and money are wasted. (4) The paid collector, who is employed by the church to make rounds and collect money. This takes God-given responsibility from the shoulders of the deacons and other officers. It puts giving on a commercial basis, and takes much of the joy and spirit of worship away. It is unscriptural and wrong. (5) Tithing as a condition of membership, which is clearly impractical and legalistic. (6) Assessments, which are undemocratic and unbaptistic. (7) The single budget plan, by which subscriptions are taken, payable weekly or monthly, for all objects, and the money divided on a given percentage. The objections are apparent. Causes are obscured in lump-sum giving. It becomes too easy to “borrow” from one fund for another.

Adopt an adequate budget for all expenses and causes. Every member giving, with the tithe as an equitable minimum, will provide almost any church with sufficient funds for its proper needs; and a budget, carefully devised, will distribute these gifts justly, fairly, honestly. A safe rule is: "As much for others as for ourselves." With these principles in mind, the budget committee of the church (often the deacons and finance committees, or a group thereof) will determine how much the membership may reasonably be expected to pay into the treasury during the twelve-month period, apportioning the total equitably somewhat as follows:

1. LOCAL EXPENSE	2. MISSIONS, EDUCATION, BENEVOLENCE
Pastor's Salary\$_____	Foreign Missions\$_____
Necessary expenses\$_____	Home Missions\$_____
Janitor\$_____	State Missions\$_____
Fuel\$_____	Christian Education ...\$_____
Lighting\$_____	Ministerial Relief\$_____
Building repairs\$_____	Hospitals\$_____
Insurance\$_____	Orphanages\$_____
Visiting Ministers\$_____	
Evangelism\$_____	
Sunday School\$_____	
B. Y. P. U.\$_____	
W. M. U.\$_____	
Men's Union\$_____	
Printing and advertising \$_____	
Music\$_____	
Socials\$_____	
Telephone\$_____	
Bookkeeper\$_____	
Pastor's assistant\$_____	
Convention expenses ...\$_____	
Local benevolences\$_____	
Contingent fund\$_____	

Two things should be noted concerning the budget: *First*, on the local side the matter of the pastor's salary should be given chief place. The most suicidal policy ever adopted by a church is to underpay the

pastor. Remember that his financial standing and credit determine to a large extent his spiritual influence with many men; that he usually has no other means of support; that his manner of living must be in keeping with the standards of the middle class of citizens; and that his efficiency is seriously crippled when financial difficulties continually distress him. Let the pastor be provided for generously and well, and if he is the man for the place, almost everything else will be easier to accomplish. *Second*, bear in mind that it is unfair and unjust to discriminate against any one of the seven great objects listed on the missionary, education and benevolence side of the list. They are all kingdom enterprises, and should be supported by *every* church, in proportion to their needs and responsibilities. The percentage of distribution is usually suggested by State Mission Headquarters.

Put on an annual every-member canvass. Preparations having been made as suggested, the annual every-member canvass is the next indispensable step. The date of the canvass should be fixed well in advance, and fullest publicity given the plan and the budget. Of course the church should approve the undertaking by vote. Responsibility for the canvass should be placed squarely upon the deacons and finance committee, who will meet as often as necessary until the entire membership has been divided into small groups of about fifty to a hundred names. Put a capable, dependable captain over each group. Subdivide each group into units of about ten persons, with a pair of canvassers responsible for a group of ten, under the direction of a group captain. Draft these workers. If they refuse, get somebody else. Great care should be exercised in the distribution of these names, so that the canvasser in each case will be assigned to visit those whom he can reach most effectively.

The deacons, finance committee and canvassers should meet once or twice, when the whole plan will be carefully explained and the canvassers thoroughly

drilled. Explain each detail of the budget. Give a demonstration of the approach, the explanation, the request for signature of the pledge card, the delivery of envelopes, the word of appreciation. Figure out per capita gift of resident, financially responsible members, and impress that pledges must *average* this amount. Let canvassers be prepared to offer helpful suggestions as to amount to be given, on the basis of a tenth of the contributor's net income, including all living expenses.

Of great value is a well-written letter sent to each member, giving date of canvass, and details as to plans. Let the spiritual note be uppermost. Plan for a great morning preaching service, in which the spiritual side of the undertaking will be stressed. At the close of the service, *do not pass out cards and cartons*, but give opportunity for reading of lists of names and canvassers who hold those names. Those present who so desire may linger and see the canvassers, giving in their cards and receiving envelopes.

Much time will be saved, and a fine spirit injected, if luncheon can be provided, to which the canvassers are invited at the close of the preaching service. If this is not practicable, let the canvassers meet by pre-arrangement at the church early in the afternoon, each team of canvassers having already been given their lists of names and cartons of envelopes, with names already written on them, and numbers and names recorded. Let those who are present be quickly canvassed, and then after a word of final instruction and prayer, have the canvassers go forth. After the canvass the visitors should return to the church an hour before preaching service, and check up the returns. Arrange for all who have been missed to be seen. Let no one be overlooked. Exchange cards if desirable. The organization thus formed can easily be merged into the "group plan" outlined elsewhere, one of the permanent functions of which will be to

reach those not visited in the initial canvass, and enlist new members in giving throughout the year.

III. The Problem of Discipline

No consideration of the subject of enlistment and nurture would be complete without reference to the perplexing problem of church discipline. What shall we do with backsliders and offenders?

1. UNDERLYING PRINCIPLES

The churches of Jesus Christ are made up of sinners, saved by grace, who are scarcely expected to attain perfection in this life. A church is made up of men and women of various types and degrees of culture, with widely differing attitudes on many subjects, with varying temperaments and ideals, subject to all sorts of temptations. Strained relationships and moral lapses are bound to occur, and occasionally unconverted persons will intrude themselves into the body of believers. Jesus recognized this, as did also the apostles, and plain words of instruction were given.

The church is a "voluntary social group," a human society, and every society, for its own preservation, must have certain standards of conduct. If these standards amount to anything penalties must be attached to their violation which are not mere forms, but amount to something. One becomes a Christian by personal relationship to Christ, but one becomes a member of a particular church by entering into a special covenant, by reason of which he owes responsibility to the church and the church owes responsibility to him. Baptized believers in Christ, voluntarily united for carrying out Christ's commission, must maintain spiritual *fellowship* in (1) personal relationships, (2) doctrinal belief, (3) outward conduct.

Explicit directions are given covering these three great matters of church discipline. Christ's chief concern was for the first (Matt. 18: 15-17). Paul

went further and interpreted the mind of Christ as to the necessity for unity of belief and consistent Christian conduct. (See Rom. 16: 17f; 1 Cor. 5: 9f; 2 Thess. 3: 6; Gal. 6: 1f). Proper understanding and interpretation of these and related scriptures will enable the pastor and church to lead safely in matters of church discipline.

2. METHODS IN APPLICATION

The truest discipline is preventive. Busy Christians are not likely to get into worldliness and sin. Put on a commanding program, refuse to listen to tale-bearers, and difficulties will often disappear.

Idle, unenlisted, indifferent church members are the devil's delight. Active, Bible-studying, church-going Christians are not likely to give cause for discipline. The ideals of efficient organization and every-member enlistment are not alone for the purpose of securing certain objective results; the reflex influence on the participants is of immeasurable value in the growth of strong Christian character. A church is highly blameworthy which allows its members to drift into worldliness and sin through lack of nurture and exercise. Punitive discipline is a last resort, and usually reflects discredit on the church exercising it. Preventive discipline, however, is a sacred responsibility, and punitive discipline at times a stern necessity.

Forestall necessity for discipline, so far as possible, by an "annual spiritual stock-taking." Let the pastor explain his purpose to the church, and ask for a small committee of trusted brethren to go over the church rolls for purposes of revision and checking up as to fellowship. Get the church committee to a holy determination not to harbor dead timber, inactive members, backsliders, deserters. Transfer to "unaccounted for" list all who cannot be located. Transfer to "inactive" list all who have practically dropped out of service. Make these the subjects of every possible effort to reclaim and enlist. If impossible, secure

from them request that their names be removed. Failing this, in business meeting, quietly and prayerfully hear report of committee and recommendation for action. Make another list of those "needing care and prayer." Make strongest, most spiritually-minded deacon chairman of small, safe sub-committee who will work and pray, with pastor, for their reclamation and development. Challenge these indifferent or back-sliding members to consecrated service, and give them something to do.

Exercise punitive discipline with great caution. The pastor is to lead here as elsewhere, with wisdom, firmness, charity. The two great objects are the purification of the church and the welfare of the individual. Punitive discipline in a New Testament church can be exercised in two directions: (1) in prohibiting or removing from places of influence and responsibility in the church; (2) exclusion from the body. The subjects of the former are those whose lives are inconsistent, but for whom there is hope of reclamation. The subjects of the latter are those guilty of such serious offenses that they have rendered themselves unfit for church membership, and will not yield to entreaty for repentance and confession.

Let exclusion be the last resort, but do not hesitate to employ it when necessary. The following steps are suggested: (1) Get all the facts, quietly and privately. (2) Let the pastor, or some one properly designated, with a spiritually-minded brother in whom the offender has confidence, go to the accused, and in a spirit of love lay the case before him, pleading for repentance, confession, restitution, reconsecration; if this fails, after using all possible means, show him the inconsistency of his remaining a member of the church, and if possible get him to request exclusion, over his signature or in the presence of a witness. (3) With tender regard for him and his relatives, let the request be presented through a committee of deacons to the church and acted upon.

Many thoughtful, successful pastors doubt the wisdom of singling out dancing, card playing, drunkenness and profanity, and passing stringent church "laws" against these particular offenses. Rather, they suggest holding up the ideal of consecrated, unworldly, consistent Christian living, and dealing with *offenders*, not offenses, with *individuals*, not violations. It is well to avoid the threat of discipline, appealing to the Christian's better nature to give up worldliness, sinful practices, etc., making as easy and unembarrassing as possible a public committal. Public "confessions" are not necessary though sometimes wholesome. If the pastor and committee are satisfied of the genuineness of contrition, their statement on the offender's behalf is quite sufficient.

Remember that a pure church is a growing church, a powerful church. When the distinction between the lives of church members and the people of the world is obliterated, the church ceases to have meaning and influence. The greatest single hindrance today to true evangelism and the bringing in of God's kingdom is the appalling tide of worldliness which has swept into our churches. Somehow it must be stemmed. The place to begin to purify the stream is at the fountain head. We are often too eager for numbers, and too careless in receiving new members. A reformation at this point, making it the steadfast policy of the church to receive a new member only after careful inquiry, and then providing for careful instruction in the duties, privileges and responsibilities of church membership, would go a long way toward solving the difficult problem of church discipline.

IV. Method in Effective Evangelism

The place of evangelism in a New Testament church can be mentioned only to indicate its fundamental importance. One of the best evidences of conversion is the desire to see others saved; and one of the primary marks of a true church of Jesus Christ is its passion

for the lost. Lacking the wooing, witnessing, winning element, a church becomes an empty shell, the life-giving kernel of which has been eaten away; or a fair corpse, from which the breath of life has departed. It is intended here to deal briefly with some of the practical factors in effective evangelistic method.

1. THE DANGER AND VALUE OF METHOD

A well-known contemporary psychologist reduces to four the essential factors in bringing about the so-called "conversion experience": (1) traces of reproductions of the individual's own earlier experiences; (2) fresh sensory elements—the preacher's personality, singing, the crowd, the atmosphere of excitement; (3) certain instinctive impulses—desire for approval, imitation, fear, submission, sex; (4) the power of suggestion. In other words, the phenomenon of conversion is explained on purely mechanistic and psychological grounds, and the means of securing the experience pointed out as wholly independent of the supernatural. Here is an insidious danger to be guarded against in the matter of method, in evangelism as in all other phases of religious effort—the danger of attempting to substitute our puny minds and means for the Infinite Spirit of God.

Again, there is danger that we will substitute occasional professional campaigns for that which should be our perennial work. Nothing has been more hurtful to modern Christianity than the type of superficial evangelism which compresses the program of soul-winning into a brief spasmodic, high-pressure period of revivalism. Even in sane and scriptural efforts, there is the danger of committing people to a decision for church membership under the stress of excitement as a substitute for the repentance and faith which lead to regeneration. Thus many of our churches have been crowded with the unregenerate, who fall to their own great hurt and the discredit of the church.

Yet, in spite of these dangers, we are not to despise

method in bringing the lost to Christ. God, through the ages, has come to men over prepared paths. In evangelism, as in everything else worth while, best results are obtained through preparation and attention to details. Successful method in evangelism does not exclude the power of the Holy Spirit. We may as well believe that the Holy Spirit will guide in the formulation of method in spiritual matters as that he will direct in the delivery of the message by which sinners are to be reached.

2. A PROGRAM OF PERENNIAL EVANGELISM

That the saved should be added to the church day by day is unquestionably the New Testament ideal. There are many reasons why a church should be sanely, perennially evangelistic. It gives the church a worthy objective, and lends expectancy to every service. It attracts the unsaved throughout the year, for people will go with their heart-hunger where they have learned there is always food; it keeps alive the flame of spiritual passion in the hearts of the saved, and prevents them from going off after error, worldliness and non-essentials; it gives the pastor the place he deserves to have in the hearts of his people because of their gratitude to him for his part in leading them to Christ; it attaches the newly-converted to the regular services of the church rather than to an evangelist and a special type of meeting.

The Sunday school, it has already been pointed out, is a church's greatest evangelistic opportunity. The unsaved can most easily be brought into a teaching service. The organization is by small groups and congenial ages, making personal contact more effectual. The Sunday school has people at the time of life when it is easiest and most natural to win them to Christ, and its textbook has evangelism as its main theme. Those best qualified as personal soul-winners are, almost without exception, workers in the Sunday school.

In an effective program of perennial evangelism,

therefore, pastor, superintendent and teachers must lead. If they are indifferent little may be expected. The Sunday-school teachers' potential qualifications as soul-winners should largely determine their selection. Their training in evangelism should be one of the fixed purposes of pastor and officers. At least once each year they should be carried through an earnestly taught study in evangelism.

Lists of unsaved pupils should be made regularly. These lists should be read at teachers' meetings, and placed in the hands of the most consecrated members of the church for prayer and personal conversation. Lists of unsaved people not in the Sunday school should be likewise gathered, and every effort put forth to win them to attendance on the teaching and preaching services of the church. Much stress should be placed upon this form of service in the organized classes.

Opening and closing worship in the departments and the main school should regularly emphasize evangelism—in prayer, song, testimony, Bible reading. An indispensable evangelistic atmosphere can be created through concerted drill on great evangelistic passages of Scripture—on sin, repentance, faith, acceptance, confession, guidance, assurance, heaven and hell.

"Declaration days" may be wisely provided for, when in the privacy of the department or classroom, or in the Sunday school assembly, those who have decided for Christ but have not made open confession may be led to do so. It is dangerous to make so-called "decision days" the chief reliance for reaching young people, for they are prone to think that only on such occasions ought this step to be made; and the power of imitation and suggestion may lead to a profession that is not genuine. The better plan seems to be that of conference and visitation, on the part of pastor and teachers, until those in a given class or department appear to be prepared for intelligent decision and public confession; then, without announcement beforehand, the pastor or superintendent visits the group, makes

clear the way of salvation, and calls for an out-and-out stand for Jesus and the church. Fruit thus hand-picked is always best.

Of course all these suggestions assume a warm, evangelistic preaching service, where half-formed resolutions will be brought to crystallization through the preaching of the gospel and the power of the Holy Spirit. Herein is largely the relation of the teaching service and the preaching service: the former teaches the truth, and enforces it through precept and example; the latter takes that which is already known, and gives to it interpretation and application, and induces decision and action. The two functions are complementary, and must never be divorced.

3. A PROGRAM OF SPECIAL EVANGELISM

Special seasons of evangelistic effort have been greatly blessed of God in winning souls and building up the churches. We shall not do wisely if we abandon these gracious seasons, nor display our knowledge of God's workings if we play them down. There are dangers, as we have shown, but there are also great advantages. Many are reached in a great concerted effort who ordinarily could not be reached; this supreme business of the church is given right-of-way for a period, when all lesser matters are dismissed; the spiritual forces of the church are directed without interruption to a mighty enterprise which stirs and re-energizes; skilled leadership and a new voice in the pulpit (if singer and evangelist are secured) reinforce the pastor and his regular workers; the effect of the preaching, prayer, personal work, is cumulative, the fires burning brighter and brighter as fuel is added daily instead of once or twice each week or month; the church is stirred to a fresh realization of its responsibility for the lost; the saved are strengthened and encouraged as they see the visible fruits of their labors in a worthy ingathering of souls. Every church, every pastor, every Christian, ought to be stirred to the depths occasionally in a quest for the unsaved.

Much of the success of an evangelistic meeting depends upon previous preparation. Any church can be used of God in the salvation of souls that will pay the price. True evangelism is not the unaided proclamation of the gospel message by preacher and evangelist. The whole church must be enlisted and organized. Certain indispensable factors enter into the creation of a vital evangelistic atmosphere, namely; (1) an awakening in Bible study; (2) a revival of genuine prayer; (3) the acceptance and practice of the doctrine of stewardship, in its fullest sense; (4) reconsecration of church members to holy Christian living; (5) the rediscovery of family religion.

Certain practical steps may be suggested in the organization of the church forces for a revival: (1) teach a class in "Winning to Christ," or "How to Win Men to Christ," or "Bible Evangelism," or some other good book on personal work; (2) make personal soul-winning the subject of prayer-meeting and preaching services for some weeks in advance; (3) arrange for prayer meetings to be held in the homes throughout the community at least one week in advance; (4) gather lists of unsaved people, from Sunday-school roll and from a religious census. Distribute these discreetly for prayer and visitation; (5) organize a personal workers' band, made up of choice Christian workers who can be depended upon; (6) enlist the sympathy and co-operation of all the auxiliary organizations of the church—B.Y.P.U., W.M.U., Laymen's Union, etc.; (7) recruit the choir from Christians who can sing, but whose singing is for the glory of God and the winning of souls; organize a junior chorus, under the direction of a competent leader; (8) provide a liberal budget for advertising, and place this feature in charge of a capable man or woman, under the pastor's supervision; avoid sensationalism and cheapness; make the advertising dignified and attractive; put into it a real gospel message; (9) remove from the evangelist all temptation, and the opportunity for criticism

on the part of those who love to cry "money lover," by a generous sum in the budget for the special meeting, to be paid the evangelist and his helpers by previous agreement, supplemented, if desirable, by a free-will offering.

Finally, let us note a few suggestions for making an evangelistic meeting pleasing and powerful: (1) Seek for simplicity, quietness, orderliness. The hush of reverence is far more effective than noisy gusto and man-made enthusiasm. This truth should be impressed on evangelist, pastor, ushers, choir, personal workers. (2) Remember that those in the congregation are our guests, and are to be so treated. Tirades, attacks, personalities, may draw a curious crowd, but they will hardly draw men's hearts to the Saviour. (3) Unfair advantage of the congregation should never be taken by "propositions" that create artificial emotions, and single out and embarrass individuals. (4) Seek to create an atmosphere in which it will be easy for people to move, natural for them to give expression to their feelings; break down stiffness and formality. (5) Avoid creating the feeling that people must be saved through any set procedure, signing a card, kneeling at the altar, occupying the "mourner's bench." It is far better to make a straight appeal to accept Christ and join the church. (5) The "after meeting" and "inquiry room," if used wisely, may bring blessed results, the principle being that those most interested can best be dealt with in a small gathering of consecrated, trained workers, rather than in a mixed congregation. (7) It should never be forgotten that enlistment and evangelism go hand in hand, and that one of the great opportunities of the special revival meeting is to enlist the people of the church, and particularly the newly-converted, in the full-rounded work of this earth's greatest institution—an efficient New Testament church.

BIBLIOGRAPHY

I. EFFICIENCY

- Twelve Principles of Efficiency, by Harrington Emerson. Engineering Magazine Co., New York.
- The Training of the Executive, by Enoch Burton Gowin. The Ronald Press, New York.
- Modern Christian Callings, by various authors. The Macmillan Co., New York.
- Principles of Christian Service, by H. F. Cope, D.D. The Judson Press, Philadelphia, Pa.
- The Highest Office, by Jeff D. Ray, D.D. Fleming H. Revell Company, New York.
- Religion and Business, by Roger W. Babson. The Macmillan Company, New York.

II. THE CHURCH

- The Doctrines of Our Faith, by E. C. Dargan, D. D. Baptist Sunday School Board, Nashville, Tenn.
- Our Church Life, by J. M. Frost, D. D. Baptist Sunday School Board, Nashville, Tenn.
- The Church: Its Polity and Ordinances, by H. Harvey, D.D. American Baptist Publication Society, Philadelphia, Pa.
- Baptist Beliefs, by Pres. E. Y. Mullins, D.D. Baptist Book Concern, Louisville, Ky.
- What Baptists Believe, by O. C. S. Wallace, D.D. Baptist Sunday School Board, Nashville, Tenn.
- The New Testament Church, by Rev. W. H. H. Marsh, D.D. American Baptist Publication Society, Philadelphia, Pa.
- The Church, by George Dana Boardman, D.D. Scribner's, New York.
- The People Called Baptists, by Geo. W. McDaniel, D.D. Baptist Sunday School Board, Nashville, Tenn.
- Churches of the New Testament, by Geo. W. McDaniel, D.D. Baptist Sunday School Board, Nashville, Tenn.
- Baptists and Their Business, by J. B. Gambrell, D.D. Baptist Sunday School Board, Nashville, Tenn.
- Democracy and The Church, by F. A. Agar. Fleming H. Revell Co., New York.
- Types of Preachers in the New Testament, by A. T. Robertson, D.D. Geo. H. Doran Company, New York.
- The Preacher—His Life and Work, by J. H. Jowett, D.D. Geo. H. Doran, New York.
- The Country Church in the South, by V. I. Masters. The Baptist Home Mission Board, Atlanta, Ga.
- New Tasks for Old Churches, by Roger W. Babson. Fleming H. Revell Company, New York.

The Building of the Church, by Chas. E. Jefferson, D.D.
The MacMillan Co., N. Y.

III. AUXILIARY ORGANIZATIONS

The Convention Normal Manual, by Spillman, Leavell, Burroughs. Baptist Sunday School Board, Nashville, Tenn.

Building a Standard Sunday School, by Arthur Flake. Baptist Sunday School Board, Nashville, Tenn.

Primary Plans and Programs, by Miss Annie L. Williams. Baptist Sunday School Board, Nashville, Tenn.

Church Work With Juniors, by Meme Brockway. The Judson Press, Philadelphia, Pa.

The Intermediate Department of the Sunday School, by L. P. Leavell. Baptist Sunday School Board, Nashville, Tenn.

Building the Bible Class, by Strickland-McGlothlin. Baptist Sunday School Board, Nashville, Tenn.

Building a Country Sunday School, by E. L. Middleton. Fleming H. Revell Co., New York.

Senior B.Y.P.U. Manual, by L. P. Leavell. Baptist Sunday School Board, Nashville, Tenn.

Intermediate B.Y.P.U. Manual, by E. E. Lee. Baptist Sunday School Board, Nashville, Tenn.

Junior B.Y.P.U. Manual, by Miss Lucy T. Sprecher. Baptist Sunday School Board, Nashville, Tenn.

Manual of W. M. U. Methods, by Miss Kathleen Mallory. Baptist Sunday School Board, Nashville, Tenn.

In Royal Service, by Fannie E. S. Heck. Baptist Sunday School Board, Nashville, Tenn.

Organizing the Church School, by H. F. Cope. Geo. H. Doran Company, New York.

The Efficient Layman, by H. F. Cope. American Baptist Publication Society, Philadelphia, Pa.

Modern Church Brotherhoods, by William B. Patterson. Fleming H. Revell Company, New York.

Building a Successful Sunday School, by P. E. Burroughs. Fleming H. Revell Company, New York.

Methods of Church School Administration, by Howard James Gee. Fleming H. Revell Company, New York.

IV. CHURCH METHODS

A Manual of Church Methods, by F. A. Agar. The Judson Press, Philadelphia, Pa.

A Modern Church Program, by Albert F. McGarrah. Fleming H. Revell, New York.

Modern Church Management, by Albert F. McGarrah. Fleming H. Revell, New York.

Church Officers, by F. A. Agar. Fleming H. Revell Co., New York.

- How to Conduct a Church Vacation School, by Albert H. Gage. The Judson Press, Philadelphia, Pa.
The Week-Day Church School, by H. F. Cope. Geo. H. Doran Company, New York.
Church and Sunday School Buildings, by P. E. Burroughs. Baptist Sunday School Board.
The Community Survey, by Chas. E. Carroll. The Abingdon Press, New York.
The Malden Survey, by Walter S. Athearn. Geo. H. Doran Company, New York.
Parliamentary Law, by F. H. Kerfoot. Baptist Sunday School Board, Nashville, Tenn.

V. STEWARDSHIP AND MISSIONS

- Modern Money Methods, by F. A. Agar. American Baptist Publication Society, Philadelphia, Pa.
Money Talks, by Albert F. McGarrah. Fleming H. Revell Company, New York.
You and Yours, by Guy L. Morrill. Fleming H. Revell Company, New York.
Financing the Church, by J. T. Henderson. Baptist Sunday School Board, Nashville, Tenn.
The Budget Plan, by N. T. Tull. Baptist Sunday School Board, Nashville, Tenn.
A Manual of Church Finance, by Leon Gambrell. Baptist Sunday School Board, Nashville, Tenn.
Modern Church Finance, by Albert F. McGarrah. Fleming H. Revell, New York.
Stewardship and Missions, by C. A. Cook. American Baptist Publication Society, Philadelphia, Pa.
The Relation between God and Man a Trusteeship, by Gilbert Stephenson. Baptist Sunday School Board, Nashville, Tenn.
The Withered Fig-Tree, by E. M. Poteat. American Baptist Publication Society, Philadelphia, Pa.
The Deeper Meaning of Stewardship, by J. M. Versteeg. The Abingdon Press, New York.
Church Finance and Social Ethics, by F. J. McConnell. The Macmillan Company, New York.
The How and Why of Foreign Missions, by W. F. Cook. Young Peoples' Missionary Movement.
Making America Christian, by V. I. Masters. The Baptist Home Mission Board, Atlanta, Ga.
The Wonders of Missions, by Caroline Atwater Mason. Geo. H. Doran Company, New York.
African Adventurers, by Jean Kenyon McKenzie. Geo. H. Doran Company, New York.
New Life Currents in China, by Mary Ninde Gamewell,

- The Missionary Education Movement, New York.
 The Woman and the Leaven in Japan, by DeForest.
 Southern Baptists and Their Far Eastern Missions,
 Foreign Mission Board, Richmond, Va.
 A Wandering Jew in Brazil, by S. L. Ginsburg. Baptist
 Sunday School Board, Nashville, Tenn.
 From Strength to Strength, by M. M. Lackey. The
 Home Mission Board, Atlanta, Ga.
 The King's Own, by Una Roberts Lawrence. Baptist
 Sunday School Board, Nashville, Tenn.
 Judson the Pioneer, by Hull. American Baptist Publication
 Society, Philadelphia, Pa.
 Ann of Ava, by E. D. Hubbard. Abingdon Press, New
 York.

Playing Square with Tomorrow, by Eastman. Missionary
 Education Movement, New York.

VI. EVANGELISM AND ENLISTMENT

- Bible Evangelism, by W. W. Hamilton, D.D. The
 Home Mission Board, Atlanta, Ga.
 With Christ After the Lost, by L. R. Scarborough, D.D.
 Baptist Sunday School Board, Nashville, Tenn.
 Present-Day Evangelism, by J. Wilbur Chapman.
 Fleming H. Revell Company, New York.
 Recruiting for Christ, by John Timothy Stone. Fleming
 H. Revell Company, New York.
 Heralds of a Passion, by Chas. L. Goodell. Geo. H.
 Doran Company, New York.
 Winning to Christ, by P. E. Burroughs, D.D. Baptist
 Sunday School Board, Nashville, Tenn.
 How Can I Lead My Pupils to Christ? by E. L. Pell.
 Fleming H. Revell Company, New York.
 Endued to Win, by L. R. Scarborough, D.D. Baptist
 Sunday School Board, Nashville, Tenn.

VII. RELIGIOUS PSYCHOLOGY

- Psychology and Preaching, by Charles S. Gardner, D.D.
 The Macmillan Company, New York.
 The Psychology of Religion, by James H. Snowden, D.D.
 Fleming H. Revell, New York.
 The Psychology of Religion, by Geo. Albert Coe. University
 of Chicago Press.
 The Psychology of Orthodoxy, by Edwin L. House, D.D.
 Fleming H. Revell, New York.
 Christian Psychology, James Stalker, D.D. Hodder &
 Stoughton, New York.
 The Psychology of Religious Sects, by Henry C. Mc-
 Comas, Ph.D. Fleming H. Revell Company, New
 York.
 The Psychology of the Christian Soul, by George Steven.
 Hodder & Stoughton, New York.

Date Due

[illegible]

260

257

Dobbins

C.1

The Efficient church.

DATE	ISSUED TO

260

257

C.1

The EFFICIENT church

Gardner-Webb University Library



0 0000 00258656 1